THE

Baptist Magazine.

DECEMBER, 1815.

MEMOIR OF MR. GEORGE ANGAS, SENIOR,

For many Years a Deacon of the Baptist Church at Rowley and Hincly,

WHO DIED ON THE 21ST OF AUGUST, 1815,

Aged Ninety Years.

THERE are several families of the name of Angas, in the south-west part of Northumberland, and that part of Durham bordering upon it, descended from one common original, whose love to the Reformation, in the sixteenth century, had obliged them to flee from Angus, in Scotland, to avoid persecution, about the time when the famous Buchanan fled to France from Cardinal Beaton's power. They have been generally Nonconformists, and many of them Baptists. Henry and Mary Angas were baptized the 14th day of the third month, 1653. They had three sons, named William, John, and Titus. John, their second son, married Abigail Hall, of Monkfield, near Hamsterly, by whom he had three sons, Jonathan, John, and William. Jonathan, the eldest, married a good woman of the name of Angas, by whom he had seven daughters, and one son, named George, the subject of this memoir. His father and mother, being godly people, and members of the same church as his father John, and his grandfather Henry, brought up their family in the way of truth: all of whom were partakers of the grace of God. Jonathan Angas was, as I find in the church book, ordained a deacon in 1720, and served his brethren in that honourable office, affectionately and faithfully, for fifty years. He was a man of sterling piety, and as loyal a subject in his day as any in the surrounding country. And it deserves to be recorded, in honour to his memory, that, in the rebellion in 1715, when the inhabitants of the district were convened publicly for that purpose, Jonathan Angas was the only man present who decidedly and publicly avowed his determination to adhere, at all events, to the house of Brunswick. This was, indeed, the universal sentiment of Protestant dissenters, though many of the sons of the hierarchy vacillated. This good man, however, was as devoted to his God as loyal to his king, and, bringing up his family in the great principles of the gospel, had the happiness to see

most, if not all, of them professors of religion in an early period of life. His son George was born in 1725, and became a member of the same church; and though the minute of his baptism in the church book, is not dated, it must have been about his twentieth year. His conduct and conversation were so becoming his profession, that the church chose him unanimously, in 1770, as a deacon, in the place of his father, then living, but incapable, through age and its infirmities, to act any longer in that capacity. And this office, with equal faithfulness, he sustained till his death in August, 1815. Thus the father and son, which is a rare thing, served the same church in the same office, for near a century. The father died in his ninety-fourth, and the son in the ninety-first year of his age.

As a man, Mr. Angas was temperate and industrious, and discharged the duties of his station in civil life with a punctuality, which rendered him respectable and respected among men. As a Christian, and a member of the Christian church, his whole conversation was lovely and becoming the gospel. His attendance in the house of God was constant; and though at some distance from the places of public worship, the one being four, and the other fifteen miles distant, he and his family were generally among the first. He rose on the Lord's day as early as on others; and though his family of children and servants was rather numerous, he had always time for private and domestic worship. I first became acquainted with him in 1770. And those who had known him from the beginning affirmed, that his manner of life had been considered by his brethren as uniformly unblameable and irreproachable. Col. i. 22. 1 Thess. iii. 13, v. 23.

The same humble deportment appeared when circumstance required, or he was deputed by his brethren to dispense reproof to others. Nor were any more observant of that divine rule contained in Matt. xviii. 15, than he. By inattention to which, in whispering abroad the real or supposed errors of their friends, so many have injured the characters and grieved the hearts of the innocent, instead of checking the backslidings and gaining the souls of the guilty.

In domestic life, Mr. Angas was a most affectionate husband, tender parent, and good master. His family worship consisting in reading the sacred volume, and, on Lord's day evenings, causing children and servants to read in rotation, with prayer to God: and no absence of his servants, on any pretence, or in the busiest seasons, was allowed or connived at. His house was always open to receive evangelical ministers, and to obtain a congregation from the neighbourhood to hear them. On such occasions, he was well pleased to see a full house, and prayed for a blessing to follow. And, no doubt, but his family and neighbours were benefited by it.

As a deacon in the church, he affectionately served his bre-

thren, watched over them in love, and was concerned for their prosperity; while, being sound in the faith, and holding it in a pure conscience, he was attached to its holy principles, and equally averse to Arminian legality and Antinomian licentiousness. In a word, he so discharged the duties of this office as to obtain a good degree of esteem and genuine love in the church, and boldness in the faith which is in Christ Jesus.

During the two last years of his life, though seldom able, through bodily weakness, to attend public worship, yet his soul was in the service, his memory and all his mental faculties as lively, and his concern for the prosperity of that church, and the spread of the gospel, as ardent as ever. Much of his time was spent in prayer to God. Deeply sensible that creatures, who have sinned, must be wholly indebted to the grace of God for salvation; he often declared that all his hope was founded on Christ; that he had no dependence on any thing he had done, had no worthiness in himself, and that the Lord and Saviour was his righteousness before God. He requested me, if I survived, to speak at his grave, but to say nothing of him, or of his works; for his hopes of salvation, and entrance into heaven, were built on the same foundation as those of the penitent thief, and Paul, who was the chief of sinners.

Though twenty-five miles distant, I visited him, for the last time, on the day on which he died. I found him very weak, hardly able to speak so as to be understood. He said he was comfortable, and hoped his Lord and Master would soon come and take him to himself: so saying, he fell into a soft sleep. This was late in the afternoon. In the evening, having been taken out of bed, he gave orders, that as soon as he was put again to bed, I might be sent for, to pray with him. Being only in the next house, I was soon there. He was breathing softly. I knelt down with his wife and children present, and prayed for them all, and particularly for support and peaceful dismission, &c. During, or before, the conclusion, it was discovered that he ceased to breathe, and that his immortal spirit had returned to God, who gave it. The curtain withdrawn, the sight of his position powerfully revived, in my mind, the words of Dr. Watts on the death of Moses:

"Softly his fainting head he lay
"Upon his Maker's breast;
"His Maker kiss'd his soul away,
"And laid his flesh to rest."

Mr. Angas has left an aged widow and four married daughters. He was interred at Broomhaugh, in his own family burying-ground, on the 24th of August, and his funeral sermon, preached at Hincly, on the 17th of September, from Psal. xviii. 46; a text which had been a great support to his mind under domestic bereavements; having buried two wives and four children.

Hamsterley. C. W.

THE NECESSITY OF *FARTHER ENDEAVOURS* FOR THE SPREAD OF THE GOSPEL IN LONDON.

LETTER II.

TO A YOUNG MINISTER.

(Continued from page 447.)

MY DEAR SIR,

I FEEL satisfied that you, and many of your brethren, are as desirous as I can possibly be, to use every practicable means for diffusing evangelical knowledge through the metropolis.—You are not to consider my address as at all implying disrespect to any, except those, who are losing their opportunities for extensive usefulness, either through their negligence, or unconcern for the welfare of the souls of men. I shall take the liberty, however, to suggest a few of the thoughts which have exercised my own mind, for your serious consideration.

1. *Is the practice of out-door preaching either irrational or impracticable?*—It certainly boasts of high antiquity, of very superior sanctions, even the practice of Christ and his apostles; and has, in modern times, been attended with happy effects. Nor do I see any substantial objection against its being still resorted to.—Its having been adopted by men of contemptible abilities, or of doubtful principles, is no more an objection to it, than it is to preaching under any other circumstances. Men of such a description have unquestionably intruded themselves into the ministry, and preached in meeting-houses, as well as in the streets or in the fields. Besides, if the practice be in itself right, let men of talent and character engage in it, and rescue it from the obloquy under which it may be supposed to have fallen. Nor do I know that it can be said, that it is contrary to law. Certainly, it is not contrary to the law of God; and if any law of our country are against it, the difficulty may be easily removed by licensing the particular spots, on which the preacher intends to take his stand. But should preaching in the field, or in the street, be viewed as too formidable an attempt, let me ask—

2dly, *Could not much be done by preaching in private houses?* Many parts of the city are nearly destitute of places of worship; and not a few of them are inhabited by people chiefly, if not wholly, of the lowest and most degraded classes of society. Now, could not houses be procured, and regularly licensed, in such parts of the city? In these you may preach on Lord's day evenings, or at such other times as you may have opportunity, without any hardship, or exciting any unpleasant alarm. In different parts of the kingdom, this has been found not only practicable, but happily successful. Numbers have come to hear a sermon in a private house, who had never frequented, or even entered, a place of worship; but who, by means of what they have heard there, have undergone a very happy change, and become, in

future, some of the most devout and constant attendants on the stated worship of God. Is there any reason why this measure cannot be adopted in the metropolis? But, should even this, upon trial, be found either impracticable or ineffectual, let me farther ask—

3dly, *Can nothing more be done, without materially stepping out of the regular course that your predecessors have pursued?*—Cannot you preach a lecture, on Lord's day evenings, at your own place of worship, adapting your discourse particularly to the ignorant, the poor, and the vicious, letting it be publicly known that this is your intention? Can you not, in the general course of your ministerial labours, without any just cause of offence to the polite and more cultivated part of your auditory, adopt a more plain, a more pointed, a more awakening mode of address? I must honestly confess, that the strain of preaching at present growing into use, and by many highly applauded, is not altogether such as may be expected to be productive of any generally important effect. It is, in my apprehensions, too pointless, too polished, too much wrapped up in figurative language; it has too little of the horrors of sin, of the torments of hell, of the joys of heaven, and, which is of still more serious consequence, too little of the glories of Christ. It is too feeble to awaken the secure, to convince the sinner of his guilt and his danger, to bring him to a thorough acquiescence with the gospel method of salvation; in a word, to demolish the stronghold of Satan in his heart. It is not like the preaching of Pearce, or of Whitfield, or of Wesley, or of Romaine, or of Grimshaw, or of the puritans, or of the reformers, or, I may add, of Christ and his apostles. But, my dear Sir, make a point of conscience to conform your preaching to the model of such illustrious men as these, who were the instruments of such happy revivals in their days, and the means of the salvation of such numbers of immortal souls. I say nothing of more private methods of instruction, such as personal converse, private admonition, reproof, and direction, which, I am persuaded, no one, who wishes to approve himself as a faithful minister of Christ, will venture to neglect. It is high time for you, my dear Sir, as well as for all your coadjutors, to attempt somewhat more than has been hitherto attempted, to rescue from perdition the multitudes of sinners that are rushing to destruction on all sides of you. To this great business you will, I trust, address yourself with holy zeal and stedfast perseverance, endeavouring to find out the most suitable methods, determined to leave no means untried; and earnestly beseeching Him, to whom nothing is impossible, to open paths of usefulness to you, and to prosper you in pursuing them.—Will you, my dear Sir, bear with me while I venture, once more, to intreat you—

4thly, *Endeavour to discover and resist the temptations that are supposed to assault a Lon-*

don minister.—It has not unfrequently been remarked, that some ministers, who have been acceptable and useful in country situations, have, upon their removal to London, in a course of time, fallen under neglect, and their usefulness seemed to have come almost to an end. If this remark had been made by a person in the country, or by only such persons in the city as may, from their prevailing dispositions, be accustomed to indulge in the practice of degradation and censure, little credit ought to be attached to it; but as it has, if I mistake not, been made by persons whose judgment and whose motives we have the least reason to suspect, I am inclined to believe it must be founded in matter of fact. But if so, to what can it be owing? To this question I am at a loss for a reply. To say, that God sees fit to withhold that blessing, which is essential to the success of the ministry, is doubtless saying what is true, but not what is satisfactory.—One is led to ask, Is there not a cause for this affecting procedure in the Almighty? A cause which did not apply in the former situations of such ministers, but which does in the present. Now, what can be that cause? Is it because their talents are less suited to London, than they were to congregations in the country? This cannot be admitted, without implying a censure upon the judgment of those who have procured their removal thither. Is it because they have less *stimulus* to exertion than in their former situations? Surely, no; for greater *stimulus* to exertion appears to me to exist in London, than can exist in any other part of the kingdom, or perhaps of the world. Is it because their diligence and zeal suffer a decline, upon their change of situation? This I cannot admit, without passing a censure on them, which I am unwilling to allow. Is it because, by associating with persons of superior rank, they insensibly acquire habits of effeminacy, which destroy their energy, and betray them into a strain of preaching, of too refined a cast for general usefulness? Or, is it because they are so much taken up in company and formal visits, or even in the more public concerns of religion at large, as to leave them scarcely sufficient time for the cultivation of their talents, and the regular discharge of the duties of their office? Or, do their literary pursuits so engross their attention, and spread an influence over their sermons and discourses, as to hide the simplicity of the gospel, and render them more like the disciples of Plato, of Cicero, or of Locke, than the ministers of a crucified Saviour? Or, does their elevated situation, in the largest and wealthiest city in the world, raise them, in their own apprehensions, above those laborious and self-denying services, to which they considered themselves obliged, in a less conspicuous and honourable situation? Is it from any, or from all of these causes united, that the effect in question may be supposed to arise? I really am at a loss for an answer, and

cannot prevail upon myself to reply in the affirmative. But I wish you, who are upon the spot, to use your endeavours to ascertain the true cause; not for the purpose of dwelling upon, or exposing, the failings of your brethren, who, after all, I presume, possess excellencies worthy your imitation; but that you may avoid the evil yourself, and guard against the temptations that lead to it.

You will not, I hope, accuse me of imposing too heavy a burthen upon you. I write, not only in the confidence of friendship, and from the sincerest concern for your happiness and usefulness, but also from a full persuasion, that I should, were I in your situation, deem that to be my indispensable duty, which I have been recommending to you. It is what I am constantly endeavouring to practise, as far as circumstances allow, in the sphere of action in which Providence has placed me. I am fully convinced, that the gospel is true, and incomparably excellent. I venture my own salvation upon its truth and sufficiency. I am sure I can never do what will answer to the obligations, under which my Redeemer has laid me. I view souls as of infinite worth, time fast passing away, and terminating all my opportunities of endeavouring to save them. I look for the coming of my Lord, and am solicitous to be found of him watching. I am fully assured, that all my fellow sinners, who die in unbelief, will be for ever miserable; as well as that all, who are truly converted to God, will be saved with an everlasting salvation. These are some of the awakening thoughts which chide my sloth, and urge me on to renewed exertions in my Master's work. Against the frowns of the enemies of religion, or the censures of its pretended or its lukewarm friends, should I meet with the one or the other, as well as the fatigues and privations to which such exertions expose me, I balance the consolation arising from the prospect of the approbation of my Lord, and the full assurance he has given me, "that they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever!"

I am, my dear Sir,
Your's, very sincerely,
PHILO-LONDINENSIS.

SINGULAR INTERVIEW
BETWEEN A
GERMAN MENNONITE MINISTER
AND
SOME POLISH NOBLES,
IN 1617.

The following interesting account, communicated by the Rev. W. Rowe, of Weymouth, will put our readers in possession of the sentiments and conduct of a numerous body of Christians in Germany, before the period of the Reformation. There can be no doubt but these were some of the genuine descendents of the Waldensian Christians, and that they were totally distinct from the mad men of Munster; though thousands of Baptists, eminently

holy men, fell victims to the hatred of their enemies, between the years 1524 and 1660, merely in consequence of coincidence of opinion, on the subject of baptism. This testimony, of a dignified clergyman of the church of Rome, in favour of the orthodoxy and purity of these despised followers of Menno Simons, may be safely depended on, and may serve to counteract the obloquy that has been frequently cast upon them.

Bartel Louwer, or, as his name is sometimes spelt, Lauren, was born at Goch, in the duchy of Cleves, somewhere about the year 1600; but the exact period of his birth is not ascertained. In the early part of his life, he travelled in different countries, and resided, for a considerable time, at Wilna, the capital of Lithuania. Later in life, he entered into the ministry among the Baptists, and, finally, became preacher at Amsterdam, and was an elder in the church of the united Flemmings, Friesland and German Mennonites, and colleague with the venerable T. G. Van den Wyngaard.

During his residence in Wilna, in 1617, a singular interview took place, between him and some Polish nobility; the substance of which he has published in the Dutch language, of which the following is a translation:—

"During my residence at Wilna, I became pretty generally known, even among the nobles and leading people in the province, in consequence of my sometimes selling to them certain wares, of little value in themselves, but which were, however, acceptable to them; and, as the result of my frequent travelling, I was enabled to communicate information which gratified them.—I was, one day, sent for by the countess of Samaido, whose lord filled several offices under Sigismund III. On my entering the court, where I had frequently been before, I found it full of pages and servants of different noblemen; on seeing which, I was retiring; but the servants of the countess observing it, desired me not to go away, as their lord had strictly charged them to inform him when I arrived. They did this, and I was directed to go to the count immediately. I excused myself on account of the nobles, who, I observed, were with him; but they so urged me, that I was compelled to go into the palace.

"On entering, I found a number of noblemen surrounding a long table. The count was obliged to withdraw, in consequence of being seized with indisposition. I made my obeisance, respectfully, to the noble assembly; and the countess beckoned to me to approach her, which I did. The nobles looked at me, and seemed struck with my dress and outlandish appearance. Their first inquiry was respecting the place of my nativity, which I informed them was Goch, in the duchy of Cleves; with which town, two of them said they were acquainted. I was then asked, how I came into Poland? how I knew their language? and what was my religion? Was it

the Catholic, Lutheran, or Calvinistic?—I said, My lords, I agree with none of these. This excited their surprise. They asked, Do you attend no place of worship? I replied, Yes, frequently.—Where do you go? With what people do you attend? I said, Where I am the nearest; sometimes in the Catholic churches, sometimes in the Russian or Greek churches, and also among the Lutherans, Calvinists, &c. This information caused some expressions both of surprise and disapprobation. — They asked, With which of these communities do your views coincide most?—I said, I know not. All these communities preach the gospel, in their own opinion; but, considering their communities collectively, none of them labour to live as the gospel requires, and as is our duty.—This still increased their surprise, that I, a lay person, should insist on the lives of Christians corresponding with the gospel.*

"There sat at the table two monks, one of whom was the prior of a cloister in that town, which contained, at least, 150 brethren. The nobles, who had been examining me, addressed themselves to him, and said, Reverend father, do you hear what this German says? What is your opinion?—The prior said, My lords, I have heard the whole, and not without surprise; but I will venture to affirm, from what stock he has sprung, merely from the decision with which he expresses himself on religious subjects.—Well, to what sect does he belong?—The prior replied, The *Anabaptist;* and assigned, as his reason, They have no other catechism than the scriptures, which they accustom their children to read much; and that reading produces, in young persons, a habit of reflection, and likewise exposes them to a variety of errors; and of such parents, I believe, he is a son.—The question was then put to me, by two or three of the nobles at the same time, Whether I had such ancestry, or still belonged to that party?—I said, They are called so.—Upon this, the nobles began to exclaim, Oh! that is a most horrible doctrine; for they deny, contrary to the sentiments of all Christendom, the eternity of the Son of God, and yet affirm, that a Christian must follow his example in all things, which is impracticable, which also none of them do, for they live as we do, or, at least, there is but little difference; they deny the satisfaction of Christ, and maintain that the resurrection will not be universal; and, likewise, that young children are not Christians; and they went on to say, And is it a fact, that you will compare Christians with the doctrine of the gospel?—They continued, in this way, to administer reproof to me. Some of them exhorted me to become a Catholic, or, at least, class myself as one. I stated the difficulties, such as

* What a display of the ignorance of that age!

occurred at the moment. They aimed to convince me, there were much greater difficulties in persisting in what they concluded I believed; enlarging much on the denial of the Son of God, and opposing the sentiments of the whole Christian world.

"But the prior, who had been listening to all this, said, My lords, I have paid attention to you, as well as to the German, and have heard the many charges you have brought against him, relative to the denial of Christ, which, in a certain sense, might apply to our *Polish* Anabaptists, but, by no means, to those of *the Netherlands;* although, in the opinion of some, *these* are in the confession of Christ, which, by no means, is my sentiment respecting them; for they firmly adhere to the words of the scripture, and reject all glosses on the same, and exclusively place *dependence on the Lord Jesus Christ,* and *not on their good works;* deriving all their hopes and consolation from him; nor do they the less maintain it to be the duty of a Christian to obey Christ with all his might, and submit to his commandments. He continued: They do not deny the satisfaction of Christ, but place all their hope of salvation in and upon his grace, and the sacrifice which he offered once for all; and, as to the resurrection, they believe, as the holy church and all true Christians have ever believed, that it is universal, both of the evil and the good, the righteous and the unrighteous; and that, in the day of the resurrection, every one, in his own body, shall be rewarded according to his works; and hence it is their aim to keep themselves from sin, in order to obtain a reward, and a gracious Judge.*—On hearing the prior speak in this way, the nobles were not a little astonished; and one of them said, Sir, you speak of this people as if they were orthodox, and you do not conceal your attachment to them. The monk replied, I am not at all surprised, gentlemen, that what I have stated has thus excited your astonishment; but I have my reasons for thus bearing my testimony in favour of this people, and I will give them to the company.

"Some years ago, I travelled to the Netherlands with Mr. Samatolsky, who was sent, by his majesty, as ambassador to the court of Brabant. On my arrival, I was so charmed with the country, and its inhabitants, that I resolved to continue there for some time, without, for the present, going any farther. I, accordingly, wrote to my father, for permission to study at Lou-

* It is certainly a matter of surprise and regret, that the *true* history of a people, whose orthodoxy in faith and practice is thus attested by an enemy, should be unknown in this country. As to the garbled accounts of the Mennonites in Mosheim, and some other ecclesiastical historians, they come to the real state of the case, just about as near as we may conceive the popish writers do, in their description of the Paulicians, Cathari, Petrobrusians, Waldenses, &c.

vaine, and he granted my request. I lodged at Louvaine, with an old man, of great observation and experience, who had attentively investigated the tumults which had happened in the Netherlands. This old gentleman was used to relate to me many astonishing accounts; and, among other things, informed me of these Anabaptists, that they contended for their faith, with such decision, that they regarded neither father, nor mother; wife, nor children, nor any thing in the world: but, such was their steadfastness, that, rather than apostatize from their profession, they would yield up their lives to the fire, the water, or the sword. These things he himself had observed, in numerous instances, to the great astonishment of the spectators, who witnessed how cheerfully, and with what purpose of heart, they went to their fate, *without discovering any inclination to seek for revenge on their persecutors.** This information, continued the monk, exceedingly surprised me, because I never rea nor had ever heard of such steadfastness, *since the persecutions of the primitive church.* I began to think, *whether that could be the true church*, which so violently persecuted others, especially such believers in Christ as these. It was, indeed, observed to me, that the emperor had prepared the way by his placates; but I considered the emperor was no theologian; that, therefore, it did not so much rest with him as with those who would pass as divines, who ought to have attacked the errors of this people with the word of God, if, peradventure, God may give them repentance for their errors, if they were indeed guilty of them. And as the clergy had not acted thus, or conducted themselves in a way adapted to the nature of the case, I felt a great concern to converse with some of the remaining members of their churches, with the view either of rendering assistance to them, or, that they might show me a nearer way to heaven. I made inquiries of my worthy host, if he knew any of these people, who informed me, they were all driven to those provinces which had revolted from the king, where they were tolerated, and protected. On my asking him, if there were any at Antwerp? he said, he had reason to believe there were, but they were very concealed and unknown. I had occasion, continued the prior, of going from Louvaine to Antwerp, on business; and I availed myself of the opportunity, to make inquiry after the Anabaptists; I was told, at first, there were none; but, in consequence of earnest and persevering inquiry, a person privately told me, he knew one,

* The second part of the Dutch Baptist Martyrology is intirely composed of the accounts of the apprehension, trials, and cruel deaths of these excellent martyrs, to the amount of several thousands; but being written in the Dutch language only, the narrative of the sufferings of these worthies, is almost wholly unknown to their brethren in England.

but that they did not like for any person to make them known; but, at my request, he went to the man, and succeeded in obtaining for me, an interview. I went to his house, and found a person of a very grave and modest appearance, who, after the interchange of the usual courtesies, inquired into the object of my wishing an interview with him. As he knew a little Latin, and I a little Dutch, we could understand each other tolerably well; I proceeded to state to him, that I had heard, with surprise, of the conduct of his brethren, and that, from this circumstance, I was desirous to know, what was the reason of their leaving the church, and why they adhered to their opinions with so much pertinacity? To the first question, he replied, that our church was so corrupt, that very few symptoms of Christianity remained; and this, he demonstrated to me, with so many reasons, that it caused me no small concern. On the second question, he said, they were afraid of a defection from their faith; in the first place, because that God was acquainted with all things, even their thoughts; and, secondly, because whoever loved any thing better than Christ, was not worthy of him. That there remained no more sacrifice for sin to apostates. I was greatly astonished at his acquaintance with the scriptures; and asked him, if he were a minister among his party? he said, No; and informed me, that there was no one at Antwerp. I believed him readily, for it is known that they never lie. I then requested him to inform me, in what manner they conducted their worship? he said, We sometimes read, in secret, a chapter, and then expound on it; and added, the Lord Jesus, he is our only priest and pastor. But, said he, in Zealand, and, particularly in Holland, there are many, for we have public congregations in those parts. Thus closed my interview with this man. On parting, he requested me, in conformity with my promise, that I would keep secret the place of his abode, and the discourse I had with him. I took my leave, with a mind fully occupied with reflections.

"On my leaving Antwerp, continued the prior, it was told me, that Klubomiersky was arrived at Brussels again, with a commission from His Majesty, to announce his will to the revolted provinces. On this I altered my intention, and, instead of returning to Louvaine, I proceeded to Brussels. On my arrival, I met my countrymen, with all those emotions of pleasure, on both sides, which are usual in natives of the same country, meeting in foreign parts. We forthwith applied for his excellency's permission to travel, under his protection, in the other provinces; and having obtained it, my companions used me as their interpreter, from my knowing something of the Dutch: my object, however, was to obtain some farther information of the faith and doctrines of these Anabaptists. On our arrival at the Hague, I left my company,

and continued my search: the people ridiculed me, saying, what do you want with such poor illiterate creatures? By persevering, I found some of the Anabaptists, with whom I could have more free intercourse than with those at Antwerp; and although they were of the lower order of people, I, nevertheless, found them, in their knowledge so accurate, in their acquaintance of the scriptures so profound, and in their arguments so weighty, that I was greatly astonished. I asked them, if they had any teachers, or ministers? they informed me, there were none at the Hague, but at Leyden, Amsterdam, Haarlem, and other Dutch towns, there were many. At my request, they gave me direction to one at Haarlem, but who could not speak Latin; he, however, introduced me to another, who spoke Latin well; from whom, as well as from others, (for I conversed with many,) I received such information as still more surprised me; and, instead of my correcting their errors, as I purposed to myself, they very nearly brought me over to their opinions. As I continued some time among them, I had frequent opportunities of ascertaining the doctrines they held, which appeared to me to be scriptural; and I clearly saw the deportment of their lives was that of men not conformed to the present world. They chiefly supported themselves by the labour of their hands; they were attentive to each other in necessity, and a cordial mutual love prevailed among them, much greater than that manifested among our brethren who reside in the same cloister; and their inducements to this conduct were the consideration that the Lord Jesus Christ lived in deep poverty in this world; and, leaving an example of pure undisguised affection, he has commanded us to copy it, and to enter by the strait gate, that has so many difficulties to our poor nature. The observations which I made on this people, occasioned me some very serious reflections on the subject of leaving that communion, which had, for so many ages, been the Catholic church; but then, I thought, that would look like leaning too much on my own wisdom: but, on the other hand, I considered that the word of God was the only wisdom proper to be the guide of man. I again considered my connections, my father, my old relations, and particular friends, and well knew what I had to expect from them, who were all zealous Catholics; on the other side, I knew that the Lord Jesus Christ said, 'Whosoever loveth father, mother, sister, or brother more than me, he is not worthy of me, nor can he be my disciple.' These opposing interests produced so much disquietude, that I sometimes scarcely knew in what they would issue.

"At length I adopted the plan to which I seemed most inclined, and wrote to my father, that it was my purpose to pursue my studies at Leyden, where, at that time, a number of learned men flourished;

which I did; and with more success than I had hitherto done in any seminary. In the mean time, I kept up an intercourse with the Anabaptists. Sometimes I communicated information to them, but they usually imparted much more to me.

"The prior farther observed, that he remained at Leyden nineteen months, and that, during that period, he had remarked some disunion among the people, which, he conceived, was carried to a needless length; especially on the subject of the *Ban*, or excommunication, and the avoidance,* in which many of the churches of the Mennonites, at that time, acted with the utmost rigour; and these were the reasons the prior assigned for not uniting himself with this people.

"He closed his address by stating to this effect:—I frankly confess, that I found among this people, many who feared God from the heart, and that to no common extent, which was apparent in their lives and conversation. They certainly were the occasion of my leaving the world, and entering upon the clerical profession; I might otherwise have been a noble, and supported the same style of life, as others, (to which the nobles present nodded their assent.) On this account, said he, I cannot hear, with approbation, the entire rejection of this sect; for, he added, in the work of rejecting, and condemning, we may very easily err. Let us then act a nobler part, and pray for all. That is your proper work, father, said the company. But, he replied, it is the work of every Christian to seek to promote the kingdom of Christ; and not to reject, or destroy any living man. This last sentiment seemed to excite the surprise of the whole company. One said, I never, in my life, heard such a relation. Another said, Father, you were in great danger; God discovered great love in delivering you. The whole company expressed their opinion on the account, as it respectively struck them.

"After some conversation between the prior and one of the nobles, not on the subject before us, Bartel Louwer proceeds to relate, that some of the company addressed themselves again to him, and said: German, you have heard in what great danger this gentleman was of being led astray; however, he is a Catholic, and become a priest in order to save his soul. You investigate too much, according to your own account; unite yourself, then, to the original and unanimous Roman Catholic church, and you shall not err. The prior exhorted me, and said: As you are a traveller, and probably will continue to be one, always

* The more rigid Mennonites carried the excommunication of unworthy members to an entire avoidance of the individual who was excluded. It formed a fruitful subject of controversy between them, and the moderate party; but it would prolong this article to an undue length, to detail a controversy; a full account of which may shortly meet the public eye in another mode.

remember that God the Lord knows your works, words, and thoughts. He hears, sees, and knows you. If you act under an impression of that, at all times, you will learn the fear of the Lord, and this fear is the beginning of the wisdom, by which you shall know which is the right and which is the corrupt church; and having discovered this, you will, I am confident, make your choice accordingly. Thus he closed his address to me.

"The nobles employed a number of arguments; questioning, advising, and admonishing me, and making professions of friendship. The countess purchased the articles she desired me to bring her; and thus I took my leave of the whole assembly, paying my respects to the nobles; all of whom requested me, that if I came in the neighbourhood of their residences, I would call on them; assuring me a friendly reception, and declaring their readiness to have farther conversation on the subject."

TO A FRIEND, IN SPIRITUAL DARKNESS.

MY DEAR CHRISTIAN FRIEND,

You tell me, that you have your doubts and fears about an interest in Christ as a Saviour. This is no more than many of the children of God experience, especially when they apprehend themselves near an eternal world. Then all that used to amuse and divert their attention from that state, is withdrawn, conscience awakened to its more lively exercises, and ready to set, even sins that were before scarcely noticed, full in their sight, while Satan tempts them to unbelief. They look over their evidences of grace, but a dark cloud hangs upon them, and they are afraid all is not right; that they have been deceiving themselves, and consequently have no right to apply any of the promises of comfort *to* themselves. Now, supposing this *your* case, what is to be done? Are you to give up your hope in Christ? By no means. It is our *duty*, as well as *interest*, to *hope*, even when "our souls are cast down within us;" and, consequently, to believe and trust in the promises of mercy. So the prophet exhorts us, when we "walk in darkness and have no light." When our evidences of grace, already received, fail us, and we can derive no comfort from them, let us turn our eye to the *fulness of Christ*, from whence all grace is derived to us; and, if we cannot go to him as *saints*, let us go as *sinners;* and he has assured us, "he will in no wise cast us out." Let conscience have its full scope, and bring all its charges against you in their fullest aggravations; admit it all, and plead guilty; but still hope. Jesus Christ came to save sinners, even *the chief;* and presents himself to you in that character. His arms of mercy are extended to invite and embrace you. His gracious language is,—"Come unto me, all ye that labour and are heavy laden, and I will give

you rest."—"Blessed are they who hunger and thirst after righteousness, for *they shall* be filled."—"Let them come, and take of the waters of life freely." The question is, not what you *have been*, but what you *now are?* If even one of the chief of sinners in time past, yet, if now sensible of it, if sin itself be your aversion, what you hate, strive and pray against, and likeness to God be indeed your desire, your way is clear to all the promises of the gospel; you are the sinner that Jesus seeks and has found; for else you would not have felt this aversion to sin, or desire after holiness. To you, therefore, he says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. xli. 10. In short, whatever doubts and fears may attend you, yet, committing your soul to Christ, and the mercy of God in him, with a desire of his *whole salvation*, as matter of pure grace, you will find mercy. He that delighteth not in the death of a sinner, but that he should repent and live, will not suffer you to perish, but save you to the uttermost.

Think much on that delightful expression of the apostle, "God is love." You cannot think too highly of his goodness, nor of the all-sufficiency and perfection of the sacrifice of Christ, while you consider them as affording the strongest motives to repentance, and not as encouraging us to live in sin: and nothing can inspire you with the love of holiness, but a humble trust there, nor any thing afford you true comfort but this. Give up your immortal interest into his hands; rest in his faithful word, and wait for the promised salvation in patience, and you will assuredly find it. You have my daily, constant, fervent prayer, that, as you find your "heart and flesh fail you," you may, with happy experience, be enabled to say, and feel, that "the Lord is the strength of your heart, and your portion for ever." The Lord Jesus, who calls upon you to look to and trust in him, is as *gracious* as *powerful*, and as *willing* as *able*, to save. Fear not to commit the whole of your immortal interest into his hands. The salvation of sinners is the travail of his soul. He will keep what you commit to him. His blood cleanseth from all sin. By his stripes we are healed. Blessed is the man that trusteth in him.

Your affectionate friend,
and brother in Christ,
D. TURNER.

ON THE MEANING OF THE WORDS οἶκος AND οἰκία.

To the Editors of the Baptist Magazine.

I BELIEVE a wish has been very generally felt, among your readers, that controversial papers, on the subject of baptism, might, for some considerable time at least, be excluded from the magazine; not, I apprehend, from a suspicion of the weakness of their cause, but from a desire to avoid, or allay,

that bitterness of spirit, which such papers do commonly occasion or increase. It appears, however, that the time for which we had longed, and on the attainment of which we had begun to congratulate ourselves, is already expired. Another pamphlet,* in support of infant baptism, has made its appearance, and has been hailed, by one reviewer,† with joy approaching to triumph. I hope, for the sake of truth, of fair argument, and good breeding, it will not be long ere your pages exhibit a just character of this assuming and boasted performance. In the mean time, I trust, I shall not be thought to infringe on the province of the reviewer, if I enter on the investigation of one of the arguments it adduces in favour of infant baptism. I am induced to do so, more especially, because it must be confessed, that the argument is *new*, and has a very plausible bearing on the subject.

The argument to which I allude, in substance is this:—The words οἶκος and οἰκια, by our translators rendered indifferently *house* or *household*, have distinct significations. The import of the term οἰκια, includes all the inhabitants of a house; but scripture ALWAYS employs the term οἶκος, to denote kindred in the nearest possible degree; and, therefore, emphatically, *children*; while it uniformly, and necessarily, excludes *servants*. Hence it is inferred, that the apostles, who so frequently baptized the collection of persons, called an οἶκος, but never speak of baptizing an οἰκια, must have baptized infant children.‡

I believe this statement is correct and adequate; but, without attending, at present, to the justice of the inference, let us try, by the scriptural use of the terms οἶκος and οἰκια, the validity of the distinction; and, in order to secure impartiality, let us judge of the obvious meaning of a few passages, before we know which of the terms is employed.

"Into whatever house ye enter," said our Lord to his disciples, "first say, Peace be to this house."§ Now, on whom are we to suppose that the disciples were to invoke this blessing? On any one part of the inhabitants, exclusive, or even irrespective, of the other?—Surely, not. Their mission had equal respect to *all* the inhabitants of every house they entered. To the blessings they had to propose, *all* were equally welcome; and they were bound to use equal endeavours with all, to procure their acceptance. Does it not appear, therefore, that the word here rendered *house*, whatever it may be, refers to all the inhabitants, without any distinction between kindred and servants, and that it

* Facts and Evidences on the Subject of Baptism. In three Letters to a Deacon of a Baptist Church. By the Editor of Calmet's Dictionary.
† Evangelical Magazine, for September and October.
‡ Facts and Evidences, Letter ii. pp. 24—26. Letter iii. pp. 3—7.
§ Luke, x. 5.

cannot, with any justice, be restricted to the former? But the word here used is οἶκος, which the editor of Calmet's Dictionary asserts, *uniformly denotes kindred only*.

Let us take another example.—In Acts, vii. 10, we are informed, that Pharaoh made Joseph "governor over Egypt, and over all his *house*." By which, I suppose, we are to understand, that the king gave Joseph (not a specific control over his own children and relatives, merely and exclusively, if at all, but) an authority over the royal domestic establishment, superior to that of any other officer. Now, the term here employed is οἶκος—the very term which the editor of Calmet's Dictionary assures us, can signify *nothing but kindred only*.

When the Philippian jailor inquired, "What must I do to be saved?" the apostles answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy *house*." To whom does the word *house* here refer? To the jailor and his children, his relations, *only*? Did then the assertion, that those who believe shall be saved, refer to his kindred only? Would not his servants be saved also by faith? And, in proclaiming this general and all-important truth, can we believe the apostles employed a term, which necessarily excluded some of those whom, in all probability, they then addressed? I can see but one ground, on which the word here used can be restricted to kindred; it is on the supposition, that the faith of one person ensures the salvation of his relatives. But, on this ground, I presume that pious pædobaptists would not be supposed to stand.—Now, the word used in this passage is οἶκος; and, notwithstanding the *dictum* of the editor of Calmet's Dictionary, it appears to me to extend to all the inhabitants of the jailor's house.

But, perhaps, additional light may be thrown on the subject, by examining some of the parallel passages in the different evangelists.

In Matt. x. 13, it is said, "If the house be worthy, let your peace come upon it; but, if it be not worthy, let your peace return to you."

To this passage, I presume, Luke, x. 5, is parallel. "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again."

In these passages, Matthew has used the term οἶκια, and Luke οἶκος; but I cannot conceive any possibility of doubt, whether the same persons are referred to in both. It cannot, surely, be supposed, that our Lord's instructions to his disciples, as recorded by one evangelist, refer to all the inhabitants of the houses into which they might enter, and, as preserved by another, only to a part of them; and, if this be not maintained, then the two words are used interchangeably; and are, of necessity, in spite of the editor of Calmet's Dictionary, co-extensive in their import.

Another instance occurs in

Matt. xii. 25. "Every kingdom divided against itself, is brought to desolation; and every city, or house, divided against itself, shall not stand." The parallel is found in Luke, xi. 17. "Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth."

It is true, that the expression employed by Luke, "a house against a house," differs from that employed by Matthew, "a house against itself." But none, I apprehend, will doubt, whether the sentiment conveyed, be the same in both. Here again Matthew has employed the word οἰκία, and Luke οἶκος; but it will not, surely, be supposed, that in recording this discourse of our Lord, Luke should have thought it necessary to use a term, which necessarily excludes a part of that collection of persons, of whom Matthew speaks; and, if it be not, then *non obstante* the editor of Calmet's Dictionary, the signification of οἶκος, is not more limited than that of οἰκία.

There are two passages, in which the apostle speaks of "the *house* of Stephanas;" In 1 Cor. i. 16, he says, "I baptized the *house* of Stephanas;" and, in 1 Cor. xvi. 15, he says, "I beseech you, brethren, know the *house* of Stephanas."*— Can any question be raised, Whether he refers to the same persons in both? Does he not, in the latter, plainly commend to the affectionate regard of the church, those whom, in the former, he tells us he baptized? In the former, the apostle uses the term οἶκος, and, in the latter, οἰκία. Now, admitting, for a moment, the distinction between these words, let us see what will follow. Paul baptized the children (οἶκος) of Stephanas; but, by his recommending the household (οἰκία) to the esteem of the church, it appears, that the servants also were baptized; and, as Paul says nothing of baptizing them, it is fair to conclude, that they were baptized at a subsequent period. But the apostle commends them all (οἰκία) to the church, and calls them all "the first-fruits of Achaia;" which, I suppose, he would not have done, had they not all been baptized, as the *house* (οἶκος) was, on his first journey, and at the same time. Hence, I think, it is evident, that he employs the two words interchangeably; and, if so, notwithstanding the support of the editor of Calmet's Dictionary, the distinction falls to the ground.

I trust, that your readers will receive, with candid attention, these plain observations, from one who is not much accus-

* With all humility, I would solicit Greek scholars to examine, whether the following rendering of 1 Cor. xvi. 15, 16, which I conceive to be much preferable to the common translation, be not critically accurate:—"I beseech you, brethren, affectionately regard (see Schleusneri Lexicon) the house of Stephanas, because it is the first-fruits of Achaia, and they have devoted themselves to the relief of the saints; in order that ye may hold in honour (see Schleusner) such persons, even every fellow labourer."

tomed to critical research; but one, who is happy to know enough of Greek, to consult his New Testament, and to try for himself, by that plain and all-sufficient test, the validity of an argument, though it has been discovered by the editor of Calmet's Dictionary, and, in support of it, he "defies the utmost severity of criticism!"

TROPHIMUS.

REMARKS
ON
REVELATION, III. 2.

"Be watchful, and strengthen the things which remain, that are ready to die."

THAT all the commands of our Lord Jesus Christ, are equally binding on those who profess his name, will be readily admitted; but when he who knows the secrets of all hearts, and in whose hands are the ways of men, thinks proper to communicate some of them in a manner more solemn and majestic than others, we cannot err in concluding, that he intends them to be met with a more than common degree of reverence and attention.

This remark appears to be supported by the exhortation quoted at the head of this paper; it was introduced by all the circumstances, and enforced by all the considerations, that could give it importance. The speaker announced himself, as he that had the "seven spirits of God, and the seven stars;" and his appearance struck his beloved disciple, John, as dead at his feet!

An exhortation, so introduced and so enforced, must necessarily be an object of considerable interest, not only with those to whom it was first addressed, but with all, in every age, who are liable to the errors, which it was intended to counteract.

It was addressed to one of the seven churches of Asia, to a church which had been planted, and watered, by apostolic care, and supernatural gifts; there apostles had laboured, and martyrs had bled; and it had ranked as a candlestick among the seven golden candlesticks before the throne of God. The Sun of Righteousness had blessed it with his meridian beams, but clouds of error had now risen to involve it in obscurity; the form of sound words still remained, but so mutilated and disguised, by the errors which sin had introduced, that even "the things which remained, were ready to die." It was at this period of their history, that Jesus himself arose, to awake them from their lethargy, to convince them of their danger, to bid them "be watchful."

But the church of Sardis no longer exists to profit by the injunction; let us, then, apply it to ourselves, to our own churches, and we shall readily perceive with what painful accuracy it may be adapted, with all its awful enforcements, to the present day.

Here we look round, and see a church, where the truth of God indeed "remains," but so fettered, or so distorted, by erroneous representations, or

treated so like speculative opinions, that it is most truly "ready to die;" instead of "distilling as the dew," and "dropping as the rain," it sinks unnoticed and unfelt, as lead amid the mighty waters, while (to preserve the original metaphor,) the gladdening light, which once beamed from the golden candlestick, has gradually declined, till the expiring spark glimmers in the socket, and serves to mark the total gloom which threatens soon to ensue.

Sometimes we find, here and there, scattered and lost, amid the frigid body, a few that retain their youthful warmth, their pristine vigour; they meet often together, but, alas! their book of remembrance is so sad, when comparing the once flourishing state of the church, with its subsequent barrenness, that even these are "ready to die."

We meet with another, where the doctrines of religion, pure and undefiled, are still honestly maintained, and faithfully preached; but here, the covetousness of the one part, the censoriousness of another, and the indifference and neglect of all, so counteract its influence, that he who depended on the co-operation of their prayers, and exertions in promoting their spiritual prosperity, faints, at length, amidst baffled exertions and disappointed hopes, and overwearied with his labour, lays down his burden, and is ready to die."

That this picture, however melancholy, is but too correct, will need no proof; and, while the writer feels, and laments as a Christian, and as a minister, the barrenness of his soul and his want of enjoyment in the work of God; and while he observes, with pain, the coldness and indifference of many around him, he feels deeply solicitous to impress on his own mind, and on the minds of his fellow Christians and fellow labourers, the importance of the solemn exhortation, addressed to the church of Sardis, but preserved, as a warning, to every other—"Be watchful!"

Feeling the evil, let us endeavour to analyze it, let us find what things remain, which may be strengthened, and by exertion and prayer, prevent the death which threatens them. Let us endeavour to strengthen the purity which remains. A laxity of discipline has insinuated itself into our churches, and into our hearts: let us be watchful; our own conduct, and the conduct of our brethren, alike require our attention. As individuals, let us recollect, that lusts, however dear, must be sacrificed; and, as church members, that roots of bitterness, however fair the flower, must be plucked up; that wealth and consequence are unavailing, if humble piety be wanting; and, that right eyes must be plucked out, and right hands cut off, if we would preserve the body from death.

Let us strengthen the spirit of prayer which remains:—He that said, "Be watchful," holds in his hand "the seven spirits of God:" the residue of the spirit is with him, and he can, according to his will, supply, or withhold, its influence. In his hand, too, are the "seven

stars," the ministers of his churches, whom he can, at his will, remove, or continue; whose labours he may permit to be unavailing, by withholding those influences, or by bestowing them, render abundantly useful. Let us look up to him; the effectual fervent prayer of a righteous man, availeth much; and, not individually only, but as churches, the heart is warmed by association; and, as iron sharpeneth iron, so doth the countenance of man his friend. When Jesus promised to answer his disciples' prayers, it was when, in his name, *two or three* should *agree* to ask. When Peter was delivered from prison, it was in answer to the prayer of the "*whole church.*" Let ministers, let deacons, let the people cherish this spirit, as that which will most assuredly rekindle the dying flame, and open the broadest channel of divine communications.

Let us strengthen the spirit of benevolent exertion which may remain. Some of our churches appear to have declined, from an inattention to the general character of the age; while the preacher has contented himself with laying down the beneficent principles of the gospel, his more adventurous fellow labourer has exhibited them in action; while the one has been descanting on the moral beauty of our Saviour's golden rule, the other has acted it out; and, by a sympathy of feeling, has attracted around him almost all those who, till then, had remained with this warmth latent in their bosoms. Let us dread this; rather let us be ingenious to project, and ardent to promote, the benevolent exertions of the age; every one has his talent, let it be thrown into the treasury. Let the old contribute their advice, the young their strength, the rich their property, the poor their prayers: let us learn the value of life, the value of money, from its application. Bible and missionary societies invite the concurrent support of all ranks. Schools, with all their incalculable advantages to the child, the parent, the teacher, the world, demand the support of the young. Let pastor and people be of one heart and one mind, and whatever their hands find to do, do it with all their might.

Do we need any further stimulus thus to strengthen the things which remain? We shall find one in our Lord's warning: "If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know in what hour I will come upon thee." Where now is the church of Sardis? Lost in oblivion? The candlestick is removed out of its place, and darkness covers the land it illumined. Where are now many of our churches that were once the glory and light of our own country? They declined by imperceptible degrees, grew weaker and weaker, till, at length, the last faithful minister, the last godly hearer, was, as by the hand of a thief, removed from them; and, ere they were aware that the anger of the Lord was awakened against them, *Ichabod* was written on their doors; and now, the place that once knew a flourishing church of Christ, knows it no more. IOTA.

Miscellanies.

ON THE SALARY OF MINISTERS.

Extract from a Circular Letter of the Baptist Georgia Association, in America, for 1808.

"THE church in conference assembled,—The deacon arose and said, 'It is time, brethren, to make up something for the support of our minister,' (*offering a subscription*) *whereupon*, A said, he thought it to be a matter of *mere charity*, and (as charity begins at home) he was bound to provide for his *own;* at any rate, he thought the minister to be as well off as he and many of his brethren were, and, therefore, considered himself under no obligation. B replied, that it could not be a matter of charity *at all*, since the laws of nature and of God enjoined it; and their own *call* of the brother, made it a matter of moral obligation. C alleged, that he had subscribed *liberally* to a useful institution, and must be excused in that case. D said, he had assisted *freely* in building the meeting house, and must have time to recover it. E rejoined, he had been building houses, or mills, and had no money left for any purpose. F said, he had a son lately married, and it had called for all he could raise. G stated, that he had made several contracts, and feared that he should not be able to meet them, &c. H arose, and said, he was very much astonished at the pleas urged; as if *liberalities* to other institutions, *aiding* to build meeting houses, *erecting* costly houses, *making* sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty. I remarked, he had made a short crop, and had nothing to spare; to which agreed J, K, L, and M. N said, he was poor, and *though willing*, was unable to do any thing, with whom O, P, and Q agreed. R stated, that *short crops*, and *poverty*, might excuse from doing *much*, but could be no just plea for doing *nothing;* since it is required according to what he has, and not according to what he has not. S said, he never subscribed to any paper. To whom T said, 'Yes, brother, I am for none of this *obligation*, if I get any thing to *spare*, I will give it, and be done with it.' V, W, X, and Y, alleged, that they thought it rather *dangerous to give liberally*, lest they should make their minister *proud*, and so hinder his usefulness, &c. Z, rising soberly, said, he had attended to what had been said on the subject, and was *grieved in spirit* to hear so many objections to the discharge of a *reasonable* and *just* duty: he feared that a spirit of *pride* and *coveteousness*, had disposed them to serve themselves of the good things of God, without returning him *one* thankful offering: he wondered how Christians could expect the continuance of the blessings of life, who are more abusive of, and unthank-

ful for them, than heathens who never use *any* of a *new* crop, till they have offered the first fruits to the Giver of all good. To the brethren, who are so afraid of spoiling the minister by liberalities, he said, ' Are not your sons and daughters as lovely, and their souls as precious in your sight as your minister? If so, why do you not govern them by the same rule; and when the sons request *superfines* to wear, *high-prized gaily* horses, and *fifty* or *sixty* dollar saddles to ride, and the daughters *lutestring* dresses with trails from three to five feet in length, *fine bonnets* and feathers, and other *costly* equipage of dress,—Why do you not say,—"No my lovely children, these will make you proud and ruin you." No, your families can be, and appear in all the *fashionable elegance of dress*, and your boards loaded with all the *luxuries of life*, without adverting to the evil consequences of such conduct. I would,' said he, ' that brethren would be consistent. Dear brethren, the spirit and result of the above are often seen in the face of your subscription papers. Thus we see annexed to some names, ten dollars; to others five, others one, and others nothing; some giving, and others withholding more than is meet; by which it *much oftener* happens that the preacher is like the colt *tied where two ways meet*, than likely to be exalted by the abundance of your liberality. And, indeed, if any of you think the standing and usefulness of your minister depend on his poverty, we would advise you to be liberal to him, that he may be *proven*, and stand in his *true* light; and, especially, we recommend this measure, as thereby you will have done your duty, and relieved a poor minister of God on the one hand, or have *detected* a hypocrite, *freed* the church of a pest, and the world of an impostor, on the other. The faithful servant of Christ, instead of being haughty, would be humbled by the abounding of your liberality. How relieved and comforted would the poor minister be, if his brethren were to say to him, as a late meek old minister, said to a young one on his commencing the ministry." "*Go on, my brother, in the cause of your Master, and be not anxious about the family, for they shall never suffer as long as I live.*" But we speak not with respect to want, or that we desire a gift, but, that you may have fruit, which may abound to your account, to praise, and honour, at the coming of Christ, the chief Shepherd. Phil. iv. 11—17."

COWPER, THE POET.

WHEN the celebrated Cowper first resided at Olney, the late Rev. John Newton was curate of the parish. On the evening of the Lord's day, in a very large room of a house near the church, Mr. Newton used to meet his parishioners, and deliver an exhortation, founded upon a hymn which he had composed the day before for the occasion; and also on a Tuesday evening, when he expounded the Pilgrim's Progress. At these meetings, his friend Cowper used, occasionally, to commence the service by extemporé prayer. It is said, by persons in Olney, that he prayed with such remarkable fervour and spirituality, that the common observation was, "We never heard any one who prayed so excellently as Mr. Cowper."

Obituary.

JOSEPH CALDICOTT, son of Joseph and Mary Caldicott, was born in the village of Long Buckby, February 13th, 1802; taken ill on the 14th of September, 1815, and died on the 19th of the same month. Born of religious parents, and restrained by a religious education, he was not left to run to the extremes of iniquity, but nevertheless manifested too great a love to the vanities of the world, and too great a conformity to its vices. Though not unmolested by the stings of conscience, yet, it was not till near his dissolution that he manifested a serious concern for the state of his soul. His father, who had been absent on a journey at the commencement of his illness, addressed him on his return in an impressive and alarming manner, respecting a future world; but a cherished hope of recovery induced him to treat with inattention the parental admonition.

Three days afterward, on the Tuesday morning, while his mother, overwhelmed with trouble, was earnest in prayer, that the Lord would have mercy on him; he eagerly said, "On my poor soul?" His mother replied, 'Ah! it is your soul that I am concerned about; your body is precious to me; but nothing to your soul.' A friend coming in, he begged him to pray for him: He did, and the prayer seemed to make some impression on his mind. His father, in a few minutes after, said to him, 'My dear son, should you like to go to Heaven when you die?' "Yes, but I have no hope." 'What is the cause that you have no hope?' "I have been such a great sinner." Here he pointed him to the Saviour of sinners; the glorious invitation and exceeding great and precious promises in the gospel. He wished him to pray by him; and whilst in the exercise of that duty, he offered up many fervent ejaculations, especially when praying that the affliction might be sanctified to his soul, his sins be pardoned, and he made meet for eternal glory. Indeed, every friend that came to see him, he eagerly pressed to pray by and for him. The writer, at this time, had an interview with him. His father asked what he should pray for; "That my sins may be pardoned." He again rejoined his amen to important petitions offered up on his behalf, and especially for an interest in the Saviour of sinners. His father said, 'My dear son, do you love the people of God now as well as you did your former wicked companions?' "Yes, but I have no hope." His countenance indicated a soul filled with anxiety. He was again asked, 'Do you think hard of the Lord for laying this heavy affliction on you?' With a sort of holy indignation, he replied, "No." It was an amazing heavy affliction, but he bore it with admirable patience. It appeared about this time he had a hope of salvation, through Christ being revealed to his soul. He was recommended to look to the Lord Jesus Christ by faith and prayer.—"I do, in my poor way, as well as I can." Reclining his head upon the arm of his father, the latter said, 'My dear son,

you love your father and mother.' "Yes." 'Do you love the dear Redeemer?' "Yes." 'Should you like to leave your parents, and go to the Saviour?' "Yes." 'Have you any conception what the employment of Heaven is?' "Incessant hallelujahs to God and the Lamb." 'If it were the will of the Lord, should you like to be raised up from this affliction?' "Yes." 'What is the principal reason why you wish to be raised up?' "That I may be a useful character." 'Are you more composed? Do you feel you have a hope?" "Yes: a little." 'What, Do you hope for acceptance with a holy God, through a dear Redeemer?' "Yes." Soon after he was asked, concerning the nature of his hope of salvation; he said, "I cannot positively say I shall go to heaven; I hope I shall, but I want a firm hope and well grounded; nothing else will do my soul good." His father replied, 'The hope of reliance is equally as safe as the hope of assurance.' When asked, 'Can you use the prayer of Stephen, in his dying moments?' He immediately said, "Lord Jesus receive my spirit, or my soul will be lost for ever." He seemed, at intervals, to be much in prayer to God, when not interrupted by the conversation of his friends.—The change was manifested by the concern he expressed for his brother and sister. He looked at his brother, and, with an impressive tone, said, "Thomas, can you pray?" This question was once more repeated. Sometime afterwards, and after a friend had concluded prayer, he was anxious to know, whether his brother and sister felt the importance of the petitions. This was but a little time before he departed. He retained his mental faculties to the last, and calmly breathed out his spirit into the hand of his compassionate Redeemer.

Long Buckby. W. S.

Review.

The Indwelling and Righteousness of Christ, no security against corporeal Death, but the Source of Spiritual and Eternal Life. A Sermon by J. Ryland, D.D.

THIS discourse was perused with expectations of high gratification, which have not been disappointed. "A strong attachment to the same religious principles, a decided aversion to the same errors, a predilection for the same authors, with a concern for the cause of Christ at home and abroad, and particularly for the success of the Baptist Mission,"—a friendship erected on such a basis, and supported by the talents of Dr. Ryland, has furnished a sermon of no common kind. Our limits permit us to glance at a few passages only of this excellent composition. After giving a just description of the great celebrity of his departed friend, the writer introduces this reflection: "His religion, however, had nothing about it of an ostentatious and self-exalting nature: he preached not himself, but Jesus Christ the Lord: he sought not the applause, but the salvation of men." To the justice of

this tribute, all the friends and correspondents of Mr. Fuller will assent. The intimate correspondence of Mr. Fuller with one of his many friends, for the past fifteen years, was lately examined for a particular purpose. Some of these letters were very long, and embraced a wide compass of subjects; they were replete with faithful advice, manly reproof, prudent direction, and abounded with explicit statements of divine truth, on a variety of leading topics. But, from them all, little could be collected of Mr. Fuller: the writer was hid behind his writings. His printed works bear the same impress. They say nothing of the author: they exclusively direct the reader to the subject. In his paintings he drew his master's likeness, not his own. We were much gratified with the Doctor's illustration of the first head, "The indwelling of Christ in believers." There is a fulness of evangelical truth, and a richness of Christian experience brought into it, which will be very edifying to every pious mind. He lays great stress on a Christian's loving the Redeemer for the sake of his excellencies; and gives such full and plain elucidations of this first principle in the Christian life, that we were rather surprised to find a postscript on the same subject annexed to the sermon. It is indeed of great moment, but may more easily be enforced by unvarished statements of facts than by intricate and abstract reasonings. Gratitude and esteem are distinct, and sometimes seperate exercises of mind towards others. Benefits conferred command our gratitude. Moral worth is the basis of love. In God, both are united. It is the beneficence of his heart which has led him to confer such invaluable mercies on sinful and undeserving men. The excellencies of God's character, his purity, justice, truth, mercy, goodness, patience, wisdom, and immutability, deserve and claim the unqualified esteem, and love, and confidence, and delight of all his rational creatures. All his favours lay us under the highest obligations to be grateful. In some instances, these combine and heighten each other. When a Christian not only beholds the display of God's love in the mission of his Son to sinners in general, but learns gradually his own special interest, in that love which is in Christ, the fervour of gratitude is added to the fire of love; a Thornton's kindness *to others*, has produced in our minds a profound regard for his character. But had we been personally the objects of his godlike liberality, would not his interposition in *our* behalf have unspeakably augmented that prior esteem which we entertained for his worth? Favours from a bad man ought to inspire gratitude, but fail to produce esteem. In God, his mercies are expressions of his character, and supply additional reasons for loving his trancendent excellencies. We love our God in proportion as we see his glory, and we see his glory in the blessings of salvation imparted to sinners, to us—displayed in the most enchanting light. Thus, gratitude and love are united in the feelings of the Christian towards his Redeemer and his God.

That religion which originates altogether in self-love, cannot be too much reprobated. Its root is nature, and its blossoms are death. Till a sinner be brought, through divine teaching, to see the infinite evil of all sin, to own the purity, justice, and even

goodness of God's law, and to feel the righteousness of this sentence pronounced by that law on its every transgressor, he can never see the glory of Christ's obedience, the excellence of his atonement, the importance of his mediation. Before a sinner be reconciled to the *law*, he can neither rightly understand, nor heartily embrace, the gospel salvation. A sinner cannot enter into the scheme of redemption, as suited to guilty and depraved creatures, as securing a large tribute of glory to the sacred Three, till he view himself in the same light as God did the world when he sent the Son to be a propitiation for sin.

This is a tone of sentiment in which we are happy to find the Doctor taking a decided part. May he be accompanied and followed by the ministers of Christ throughout the world.

Did room permit, our inclination would induce us to go along with the sermon from page to page. There is much curious matter where the author is assigning some reasons why the body of a Christian is subjected to death, while the soul continues to live, and to live in the presence of Christ till the morning of the resurrection. We wish that the author, who can bring so exercised a mind, and such deep experience to the investigation of scripture doctrine, had enlarged here in his elucidations. "If Christ be in you, the body is dead because of sin, the spirit is life because of righteousness." May not the meaning be this,—that the body is brought into such a state of debility, disease, and baseness, through sin, that without a complete renovation, it cannot enter the heavenly world? And, that such a renovation cannot be effected without a dissolution of the whole frame, or a *change* equivalent to a dissolution?—Flesh and blood cannot inherit the kingdom of God. We shall not all die, we shall all be changed. So deeply has the plague of sin entered into the timbers and joints of our tabernacle, that it must be taken to pieces, cleansed, purified, and re-edified to become the eternal residence of a holy soul.

Towards the close of the discourse, there is a strain of tender and empassioned eloquence, rising and swelling, which does equal honour to the memory of the deceased, and the affection, feeling, and talent of the surviving friend.

The composition is easy, correct, and nervous. The sentences sometimes long and flowing, sometimes brief and pointed, are varied with great taste and judgment. Carelessness and haste do appear in some places; but the recollection of the Doctor's age and occupations, and of the short time allowed for such sermons, represses all desire of exposing inaccuracies. This sermon is one of the many imperishable monuments which the hands of Christian friendship are rearing to the memory of the late Secretary to the Baptist Mission.

Reflections on the Fall of a great Man: A sermon, occasioned by the death of the Rev. A. Fuller, of Kettering, &c. by W. Newman, President of the Baptist Academical Institution, at Stepney.

THE Lord from heaven said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven;" and the words were engraven, by the Holy Spirit of God, on the heart of our friend who is fallen asleep. He was a good man, for he had a good treasure in his heart; and a useful minister of Jesus Christ, for, in his ministry, he constantly brought forth good things. He was eminently distinguished by integrity; his zeal was holy and ardent, and, to his exertions in the cause of Christ, it is probable that he died a martyr—yet no man could justly charge him with manifesting a desire to exhibit himself. With the effulgence of Christian holiness he wished to be surrounded, that others might see his good works, but not him; and that he might be forgotten, while his heavenly Father was glorified.

When such a man as this retires to heaven, and the church of God on earth is deprived of his labours, it is not suprising, that all good men should lay it to heart. Among the many ministers who improved the death of Mr. Fuller, a few of them have published their discourses, and that which is now before us, justly merits public attention.

Mr. Newman's text is taken from 2 Sam. iii. 38; and he considers its application to the deceased, in nine distinct points of view, *viz.* to his "*native talents*," "unostentatious *zeal*," "uniform *perseverance*," "*decision*," "*consistency*," "*courage*," "*popularity*," "*personal piety*," and, finally, to the "*rare combination*," the "constellation of excellencies," which marked his character. Under that which relates to his popularity as a preacher; the following nervous passage will revive the recollections of many.

"This has been ascribed, by some, to the fine melting tones of his voice;—to the marks of strong and tender feeling which always appeared;—to the pictures with which he delighted the imagination of his audience;—to the lustre and the weight of his name as a writer. Few, if any, preachers, of any denomination, could command a greater number of hearers, on short notice, as many of you must have witnessed, when you have seen him in London.

"The topics on which he constantly insisted, were "the weightier matters of the law;"—things of universal interest. He never entertained his hearers with "breaking a fly upon a wheel;" nor with any curious trifles. His method was very perspicuous: lucid order prevailed through the whole, and every thing appeared in its own place. After the explanation of terms and of things, he generally selected what he called the leading sentiment of the passage, and confined himself to that one point. His style was deeply tinged with the spirit of the scriptures; and his allusions to sacred history were remarkably happy. His delivery was grave and solemn, not adapted to make sport, but to inspire those emotions which accord with the design of the sacred office. The late amiable *Pearce* used to say, 'Every word tells.' There was a tone of decision in his preaching, which seemed to indicate that he intended and expected to do some good in one way or in another; and 'his sword and his bow returned not empty:' (2 Sam. i. 22.) Through the good hand of God upon him, he was not disappointed. He aimed at the heart, and evidently felt that his business in the pulpit was *to exalt and to endear Christ*; to draw all men to him; to unite all hearts in his cause, and all hands in his service. Like Abner, he was ambitious of 'gathering all Israel' to his Lord the King, that the Lord's anointed might reign over all, according to his heart's desire.—2 Sam. iii. 21."

We are not quite certain that any one will find fault with our author on account of his text; but we

are disposed to think, that they ought to be pleased with his sermon. If the greatness of Abner was of a different kind to that of Fuller, the excellence described in the sermon, is that which the Secretary to the Baptist mission fully possessed, and constantly exhibited.

We, very cordially, recommend this discourse, because it is sensible, perspicuous; exhibits an impressive example of holy excellence, and has a uniformly good tendency.

The perpetual intercession of Christ for his Church, a source of Consolation, under the Loss of useful Ministers, a Sermon, preached at Eagle-street Meeting, London, May the 21st, 1815, as a Tribute of affectionate Respect to the Memory of the late Rev. Andrew Fuller. By Joseph Ivimey.

THE death of Mr. A. Fuller has produced a strong sensation throughout the religious public. His brethren in the ministry, in all parts of the kingdom, have hastened to pay a tribute of reverence to his memory. And many, who were almost strangers to his character, talents, and writings, cannot but revere a name so strictly interwoven with the fabric of the Baptist mission to India. The name of Fuller does excite, and will long excite, a strong pulsation of interest in the friends of the perishing heathen. The occasion and subject of this sermon cannot fail to insure it a wide circulation. And we are happy to seize an early opportunity of giving our testimony to the solid excellencies of this production. Both the plan and the execution, receive our approbation and praise. The text is, Heb. vii. 23—25.

On this passage the author builds two reflections.

First. The removal of faithful ministers, from their office, by death, is a cause of deep affliction to the church. Mr. Ivimey assigns four reasons why we should lament their death.—Because the condition of unregenerate sinners is thereby rendered increasingly dangerous.—The means of spiritual edification provided for believers, are diminished.—There are fewer persons to defend the truth against opposers.—Their number is reduced who may be expected to feel compassion for the destitute condition of unenlightened heathens."

Second. The perpetual intercession of our Lord Jesus Christ affords a ground of strong consolation under such afflictive events. Under this reflection, the writer introduces four particulars also. —Continual accessions will still be made to the church by the conversion of sinners.—The means of edification will still be provided for the church.—There will still be persons provided to maintain and defend the purity of truth in the church.—The conversion of the heathen, by the universal spread of the gospel, will certainly be accomplished.

The sermon contains a sketch of Mr. Fuller's dying experience, and of the leading features of his character; and concludes with an appropriate improvement.

The execution is not unworthy of the design: the sentences are short; the style is perspicuous, correct, nervous, and sometimes elegant. The language flows freely from the author's pen, sparkling with many allusions to the sacred scriptures, and enriched with many appropriate quotations from them. The dress

of Mr. Ivimey becomes his character as a *servant* of Christ, free from the tawdry ornaments which show the vitiated taste, not the chaste judgment, of the wearer. Simplicity of diction cannot be too eagerly cultivated by the preachers of the gospel, in a period when, too frequently, the play of fancy is preferred to the labour of intellect, and pompous epithets are introduced in crowds to hide the want of mental beauty.

His illustrations are plain, brief, and forcible. In some places, brevity is indulged rather to excess. And were the author to review the illustrations of the four particulars belonging to the second part of his subject, he might question, if they were as distinct and separate as they ought to be.

Near the bottom of the tenth page is the following anecdote of Mr. Fuller, which merits the attention of all engaged in the sacred ministry: "I was once complaining to him of the difficulty I found to preach so as to edify the people. 'Preach Christ,' said he, 'make him *prominent* in *every* sermon.' He added, 'Some years ago, I heard, before I left the town where I had been preaching, that it was said, I had not preached Christ to them. I mused on this, when, returning home, and thought, Well, it may probably be true, that *I did not preach Christ sufficiently to them.* But I am resolved, by divine help, that my hearers shall not have to complain of that again, as I am determined, in future, not to preach on any other subject than Christ and him crucified.'" Many ministers complain, that their labours are unsuccessful. Do they habitually preach the truths of Christ's person, and work, and grace, and mediation, which the Spirit delights to take and show to the minds of men?

Under the third particular of the first part, is introduced an account of Mr. Fuller's writings. In estimating the character of Mr. Fuller as a Christian, and his utility as a minister of the churches, this is fairly done. His whole soul is brought into his compositions. The cast of his mind, his sentiments, his feelings, his passions, his favourite subjects, may be easily gathered from them.

He began his distinguished career of authorship by the celebrated piece, "The Gospel worthy of all Acceptation; or, the *Duty* of Sinners to believe in Christ." Mr. Ivimey thus expresses himself on this piece: "He has been much blamed for stirring up a controversy fatal to the peace of our churches. He, however, considered it as necessary, *in order* earnestly to contend for the faith once delivered to the saints; and that the *truth* of the gospel might continue, *which* was in danger of being expelled by the ascendancy of a system, which, while it would not admit of the gospel being preached to every creature, led unconverted hearers to conclude, that their rejection of the gospel arose more from the sin of Adam than from their own sin; and that their final destruction depended more on the decree of God appointing them to wrath, than on the depravity of their hearts, which prevented them from coming to Christ, that they might have life. Mr. Fuller's design was to prove, that *the only reason* why sinners did not repent and believe the gospel, was the depravity of their hearts, manifested by their love of sin,

and their enmity to the ways of God," &c. It may not be improper to say, that the obligation of sinners, to whom the message of mercy is sent, to forsake their sins, to seek the favour of their Maker, to embrace the redemption of Christ; in a word, to secure the salvation of their souls, does not rest on any metaphysical question. Whether *depravity* of heart be the *only cause* of unbelief, or whether *other* causes combine with enmity of heart to produce a rejection of the gospel grace, does not at all affect the plain declarations of God's word on the subject. Mr. Fuller wrote that treatise in 1781, when he was young in years, and had been a short time in the ministry.

His second work was, "The Tendency of the Calvinistic and Socinian Systems compared." This is a masterly performance, and soon stamped his character for deep and correct thinking, for enlarged views, for genuine candour, for decided and evangelical sentiments. We wish that Mr. Ivimey had allowed himself to expatiate, at some length, on the merits of this work, which throws a lustre on the denomination to which the author belongs, and which first brought the writer of it forward on the stage of deserved celebrity.

Mr. Ivimey just notices the work against Deism, and concludes, by introducing his last polemical treatise, "Strictures on Sandemanianism." "In this," says Mr. Ivimey, "he has discovered an intellect of the acutest order. Here he has laid hold of *a spirit* which was too subtile for most men to have perceived." The spirit of Sandemanianism may be subtile and invisible, but the body is gross and tangible. Had Mr. Fuller permitted himself to introduce *facts* in the place of some of his reasonings, the book would have been more serviceable to the bulk of readers.

Practices, indulged and defended by the most devoted partizans of the sect, would, if they were fairly and judiciously exposed, throw clearer light on the spirit and tendency of Sandemanianism, than the strongest chain of sound reasoning.

We lay this sermon down with reluctance. Its composition reflects honour on the talents and piety, and spirit of the worthy writer. Yet we cannot conclude, without respectfully intreating Mr. Ivimey to do greater justice to his own talents, by employing more time, and taking more pains in his compositions intended for the press. The age is fastidious; literature, of a light kind, at least, is widely diffused; and a certain elegance, the result of much care and correctness, both in thinking and composing, is expected, nay, demanded of the candidates for public attention and commendation.

Facts and Evidences on the Subject of Infant Baptism, by the Editor of Calmet's Dictionary.

WE should certainly have taken no notice of this production, had it not been first so much praised by the conductors of the Evangelical Magazine. We are sincerely grieved to find, that they will not either let the controversy drop, or conduct it in a different manner. It seems impossible for any thing to appear against the Baptists, which will not be cried up in that publication. It would appear, now, that they could be reconciled to IM*mersion*, if they may but escape SUB*mersion*. For,

our part, we know not how to state our strongest objections to the facts and documents, which have given them a new source of pleasure. We could hardly speak before the whole of our own families, respecting the superior decency or indecency of the mode now recommended, to that which we practise. It appears, we must look to a new set of instructors, to decide on the proper mode of baptism. The Roman sculptors, who had been accustomed to represent Jupiter and Priapus, are to represent HIM who really made the world, in the same manner in which they were used to exhibit gods that could not save! We question the lawfulness of exhibiting our Saviour in stone at all; but we are persuaded, that Christianity must have been greatly corrupted, before such representations could be endured! If the editors of the Evangelical Magazine choose to insert a copy of these plates, we shall be careful to keep that number from the inspection of our families. Or, if they could introduce the mode of baptism thus recommended, we should not wonder if the legislature itself were to interfere, and confine it to children: but we are in no danger of following this pattern.

Our learned critic says, Immersion is bad Latin, and, therefore, would proscribe the use of that term in the controversy, and confine us to *plunging;* he is aware that this would excite the idea of *sudden violence*, and so render our translation of the scriptures ridiculous. This new excuse for an old artifice will have but little weight, even with a schoolboy acquainted with Ainsworth's Dictionary; though Mr. T. might have borrowed some other English words from his translation of *immergo* and *immersus*, which time has now rendered as ludicrous as the term *plunge*.

It pains us, for the credit of our common Christianity, that our brethren cannot write on this subject with more appearance of candour, and an impartial concern to follow the truth. But they force us to believe, that their object is *not* to *convince us* of a mistake, but to decry our opinion and practice by any means whatever, and to prejudice the minds of their readers against us. If calling us Anabaptists will not do, the men of Munster shall be denominated Baptists. Bogue and Bennett shall be so quoted, as to seem to deny what they themselves had granted. If a term, universally used, would never sound ridiculous if always substituted for Βαπτιζω; that shall be decried as derived from the Latin, and one of Saxon origin employed, because more capable of a ludicrous turn. Every new defence of pædobaptism is unanswerable, and those which were answered long ago, are reprinted and extolled, though containing sentiments which the recommenders would be ashamed personally to avow. No misrepresentation, however clearly disproved, shall be retracted.* If the truth be on the side of our brethren, such conduct is not the way to convince us of it. Truth might be very differently defended. It strongly tempts us to think, that the cause must certainly be bad, which good men cannot defend without these artifices.

* See Mr. *Freestone's* Letter in the Baptist Magazine for September, 1812.

LITERARY INTELLIGENCE.

SEVERAL copies have been received of Dr. Marshman's "Clavis Sinica; or, Elements of Chinese Grammar, with a Preliminary Dissertation on the Characters and colloquial Medium of the Chinese, and an Appendix, containing the Tahyoh of Confucius, with a Translation." This is a quarto volume, containing 622 pages, and has been well received, both by the government abroad, and by the court of directors at home. Dr. Marshman applied to the former, in December last, through the college council, hoping for the encouragement they sometimes grant to works of science and literature, *viz.* that of taking a number of copies, sometimes forty or fifty, and, occasionally, a hundred. Had they taken a hundred in this case, they would have amounted to 4,800 rupees. They have, however, dealt more liberally, by voting Dr. Marshman 8,000 rupees, or £1000 sterling; and requesting him to send them only fifteen copies, that they might not deprive him of the sale of the work. The court of directors have also kindly accepted a copy, presented to them by the society, and have placed it in their library; they, also, have given orders for forty copies.

We feel ourselves bound to rejoice, that more labourers than one are employed in preparing the way for the dissemination of divine truth, in so extensive an empire as China. The Rev. R. Morrison is usefully engaged in a similar work.

The following notice presents additional proof, that government, both at home and abroad, are disposed liberally to encourage the efforts of both these indefatigable labourers.

THERE is now printing, under the patronage of the Hon. the East India Company, and at their sole expense, a Dictionary of the Chinese language, by the Rev. R. Morrison. The work is to consist of three parts. The first, Chinese and English, arranged according to the Chinese radicals. The second, Chinese and English, arranged alphabetically; the third, English and Chinese. The whole will be comprised in three or four volumes, royal 4to. The work will contain forty thousand characters. The derivation of the character will be noticed, and its meaning illustrated by examples.—Specimens of the Chuen-wan, or ancient Seal Character, and of the present Tsaoutsze, or running-hand, will be given. It is hoped, a first Part will be completed in 1816. A specimen of the above work may be seen at Messrs. Black, Parry, and Co.'s, Leadenhall street, where, also, the names of persons desirous of becoming subscribers will be registered.

Copies have also been received of Dr. Carey's Grammars of the Telinga language, and of the Punjabee, or the language of the Shikhs; also of the Rev. Felix Carey's Burman Grammar.

We recommend to the attention of our readers, the second edition of a pamphlet, by the Rev. J. Cobbin, containing *an account of the persecutions of the Protestants in the South of France, since the restoration of the Bourbons!* We lament to find, that among the numbers cruelly butchered at Nismes, as mentioned in the letter from France in our last number, the venerable pastor of the reformed church at that place, (M. Desmond,) upwards of eighty years of age, has fallen a victim to an infuriated unrestrained popish mob.

Proposals are issued, by Mr. J. G. Fuller, of Kettering, for publishing a complete edition of the works of the late Mr. Andrew Fuller, to be completed in about ten octavo volumes; not to exceed, to subscribers, five pounds. Names of subscribers will be received by the Rev. Dr. Ryland, of Bristol; the Rev. Mr. Hinton, of Oxford; the Rev. Mr. Ivimey, of London; or by any of the ministers who belong to the committee of the Baptist Missionary Society. Also, by Mr. Burls, Lothbury; and Gardiner and Son, Booksellers, Princes-street, Cavendish-sq.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

LETTERS have been received, from the missionaries in India, which mention the safe arrival of the Rev. Mr. Yeates, and of the welfare of the missionaries in general. Mr. Felix Carey has been treated with uncommon kindness by the Burman government, who have liberally, so far as money would go, repaired his losses. His Burman Dictionary, which, it was supposed, was lost in the ship with his wife and children, has been providentially recovered; and the translation of the New Testament was left with Mr. Judson. The printing press, also, was preserved, though the Burman types were irrecoverably lost. Mr. Carey was at Calcutta, in the service of the Burman government. The society are about to send a missionary to Ceylon, to assist Mr. Chater.

Extract of a Letter from Mr. Rowe to Mr. Saffery.

Digah, Dec. 15, 1814.

WE have seen the Rev. Mr. Corrie in his way to Calcutta, from whence he intends proceeding to England. God has greatly blessed his labours among the natives at Agra; and it is a great trial to him to leave his work. His Majesty's 24th regiment is now on the frontiers of Napaul, and we are anxiously waiting to hear from them. We had many happy seasons with our brethren in the regiment, while at Dinapore. Had they remained a little longer, I have no doubt but the congregation would have increased, and we should have been under the necessity of enlarging the place they built for public worship. Previous to their departure, two or three had been proposed for baptism, but did not join the church, as the time they allow for candidates had not expired. The brethren say, they have no trouble to watch each other for the purpose of seeing whether their outward conduct agrees with the gospel or not; for any thing of this sort flies through the regiment almost like lightning. There are many pious men in this church. The day three weeks after we had buried my Elizabeth, we did the same with our dear brother Gibson, their first pastor. He died triumphantly. All the brethren obtained liberty to attend his funeral. Two of their officers were present. A small monument is to be erected over his grave. On the following Lord's day, I preached a funeral sermon for him in their place of worship. There were upwards of 300 present.

After his death they chose brother Colsell for one of their pastors, who was set apart to the work at our place, at Digah. The ministers present, on this occasion, would have presented a singular appearance in your table pew. Brethren Moore, Thompson, and myself in black, brother Worrell, who is drum-major, in a green jacket trimmed with silver lace; brother Brett, who is one of the band, in a white jacket, with cord of various colours; and brother Colsell, who is a corporal, with a red jacket, trimmed with white. A sabbath or two before they left, I administered the Lord's supper to them, in their own place of worship. It was the first time they had had it among themselves. There were many spectators present; and, to use our brethren's expression, it caused much talk about their King, in the barracks.

We had several meetings for prayer with them previous to their going. Our hearts were united in love, and our parting was affecting on both sides. May the Lord be their shield in the day of battle! Our Digah congregation continues much as usual. We have lately restored our native brother, Brindabund, who, with Rampresad, is very active in proclaiming the glad tidings of salvation. We have a Byragee, and another native, who give us some hope. The former has cut off

his beard, and eats with our brethren. Our native brethren are of great use to us in superintending the Hindoostanee schools. Brother Thompson has lately baptized a country-born young man, of the name of Fowles. He lives near Gyah, which is about sixty miles to the southward of us. In connexion with an elder brother he owns fifteen villages. We hope this will be an opening for the preaching of the gospel in the vicinity of Gyah, which is a very populous city.

AMERICAN INTELLIGENCE.

To the Editors of the Baptist Magazine.

A FEW days since I received a letter from the Rev. Thomas Brook, of Baltimore, in Virginia. It contains pleasing information of the progress of God's work throughout the American continent. It was accompanied with the "First Annual Report of the Baptist Board of Foreign Missions for the United States;" some notice of which was given in your last number.

Scattered through the report are interesting accounts of *Female Societies* formed in aid of missions. I cannot believe, that the American ladies are superior to the British in any thing great or lovely, in knowledge, in piety, in humanity, or in zeal. Shall the Americans carry away the palm of victory, without a contest? Through the medium of your magazine let me state to my fair countrywomen, what their transatlantic sisters are doing. I ask them to consider it; and feel and act as they have done hitherto; and much will be effected. At New York is a Baptist Female Society for the Promotion of Foreign Missions. At Cincinnati, in the Ohio, is another. At Fredericksburg is another. At Boston, so far back as October 1800, was formed a Female Society for Missionary Purposes. At Providence, Rhode Island, the Baptist ladies formed the *Mite Society*, in Nov. 1806, by which 800 dollars, have already been collected. At Charlestown, South Carolina, is the Wadmalaw and Edisto Female Mite Society. Many similar institutions exist, says the report, of which no particular intelligence can be furnished. The American Baptists have selected the large, populous, and central empire of Burmah, for the first field of their missionary efforts. On this ground, they will unite with their English brethren, and employ their conjoined exertions to diffuse the knowledge and love of our Redeemer, among a most depraved and degraded part of the human species. Mr. Judson, resident there, has been adopted as their missionary, and Mr. Hough, in America, has lately been designated to be his fellow-labourer in Burmah.

It is delightful and profitable to notice the coincidences of providential arrangement, and of divine influence. A very striking evidence is furnished by this report, that, about the same time, and on both sides of the Atlantic, a divine energy was exerted upon the Baptist denomination, to excite a spirit of love, and zeal, and active operation among themselves, as a body, in behalf of Christ's kingdom at large. In May, 1814, was held the first meeting of the Baptist Missionary Convention in America. About the same time, was held the public annual meeting, in London, of the Baptist Union. Our American brethren have caught the flame which has been burning and spreading in our land these 20 years. May they nourish and encrease it, till all their neighbours see its brightness, and feel its warmth.

The death of Sutcliff is respectfully mentioned in the report. What will be the impression on the American shores, when the mournful intelligence is spread that Fuller also has been called home by his Master, from his works of faith, and labours of love? At this very time, when we feel most acutely our need of aid, of advice, of comfort, of encouragement, intelligence reaches us, that our American brethren are embarking their strength in the same arduous contest. Let us then be fellow-helpers in the Lord, and combine our every effort to spread the triumphs of the cross from pole to pole. Amen, let the earth be filled with Immanuel's glory. I am yours, &c.

Liverpool. J. L.

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extract of a Letter from a Schoolmaster in Ireland.

SIR,

I BEG leave to inform you, that your school, conducted by me in the town of C——, contains 123 pupils, two-thirds of whom are Catholics. I have adopted Lancaster's plan, except the slates and sand-tables. The six monitors, whom I have chosen, are now completely cured of popery. *Three* of them have clear views of the gospel. They assist in the Sunday school, and are perfect in the Irish language in both characters. They converse with their neighbours, without dread or fear, on the excellency of the gospel of Christ; that HE came into the world to save sinners; and that salvation is not deserved, nor procured, by us, but freely given to us through Christ Jesus, who died for our sins, and rose again for our justification; that Christ is the end of the law for righteousness to every one that believeth; that he fulfilled the whole law, that his righteousness might be imputed to us; that the work of the Holy Spirit, dwelling in us, is that by which we are brought to love and obey God.

There is another young man attends this school, who, a few weeks since, thought that Christ could only save him in part; and that his moral virtues, religious performances, and observing the ordinances of the church of England, would make up the deficiency. But now he sees the suitableness of the Saviour, who he confesses to be the way, the truth, and the life; and that there is no other name given among men, whereby we must be saved.

There is a young man, teaching in the Roman Catholic chapel here, who has made the Bible his study since I came to this country. I have taught him to read Irish; and he seems desirous to get rid of the priest, with all his absurdities, which he has discovered through the instrumentality of the scriptures.

Persecution here, against the religion of the Bible, is greatly subdued, by means of these and similar institutions, that pervade the country.—The people are somewhat enlightened, and are inquiring about the things which pertain to eternal life; so that they declared to the priest, that they would send the children to the free-school, to consult the scriptures, in spite of all his efforts.

Your's, &c.

AUXILIARY SOCIETY, GLASGOW,

In aid of the Baptist Missions and Translations in India.

AT a meeting, held in the hall of the Black Bull Inn, Glasgow, on the 5th of November, it was unanimously resolved, to form a society with the above designation. The funds of this society are to be applied to the support of the mission in general, including the schools and translations; or of the schools, or translations of the scriptures, in particular, as the subscribers shall direct.

The meeting was numerously and respectably attended. John Morrison, Esq. of Craigends, being called to the chair;—the Rev. Greville Ewing, the Rev. Dr. Balfour, the Rev. Thomas Chalmers, the Rev. Ralph Wardlaw, and Dr. Ja. Watt, addressed the assembly. All the motions were carried with the most cordial unanimity; while the liberality and harmony so eminently displayed in the addresses, and which regulated the whole proceedings, evinced how deeply all those who were present felt interested in the success of the society. About £300. has been already subscribed.

YORK AND LANCASHIRE SOCIETY.

ON Wednesday, the 1st instant, was formed, at York-street Chapel,

Manchester, a society for aiding the Baptist Missionary Society in its great objects, and denominated, *The Yorkshire and Lancashire Assistant Baptist Missionary Society.* Mr. Langdon, of Leeds, preached, on the preceding evening, from Luke, ii. 32. *A light to lighten the Gentiles: and the glory of thy people Israel.* On the Wednesday morning, Dr. Fawcett, of Hebden Bridge, preached from Isaiah, lii. 10. *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.* Mr. Henry Pope was then called to the chair, and the society was formed by passing various resolutions. Mr. W. Hope, of Liverpool, was chosen Treasurer, and Mr. W. Stephens, of Manchester, Secretary to the Society. In the evening, Mr. Steadman, of Bradford, preached from Psalm lxxii. 17. *Men shall be blessed in him: all nations shall call him blessed.*

More than twenty ministers were present on the occasion; and many persons attended from different congregations, both in Yorkshire and Lancashire. All present appeared to enter warmly into the spirit of the great object: and, we trust, the effect of the meeting will be, in the numerous churches of these counties, a growing zeal for the spread of the gospel among the nations of the earth. Nearly £200. were collected on the occasion.

The society agreed to meet again on the first Wednesday in September, 1816, at Liverpool.

WELSH AUXILIARY MISSIONARY MEETING,

Held at Swansea, on the 18th, 19th, and 20th of July, 1815.

Tuesday evening, the 18th, prayer by the Rev. J. Davies, of Pembrokeshire; sermons by the Rev. E. Evans, of Caermarthen, in English, and the Rev. W. Evans, of Cwmyvelin, in Welsh, from Rom. ii. 33, and Isa. lii. 10.

Wednesday morning, at ten, prayer by the Rev. Mr. Luke (Independent;) sermons by the Rev. J. Herring, of Cardigan, in Welsh; by the Rev. Dr. Ryland, of Bristol, in English; from Ps. lxxii. 17, and Isa. ix. 2.—Same day, at three, prayer by the Rev. W. Davids, of Gower, (Independent;) sermons by the Rev. Mr. Jones, of Newtown, in English; and the Rev. T. Jones, of Rhydwilym, in Welsh; from Zech. ix. 10, and Isa. vi. 49.—In the evening of the same day, prayer by the Rev. Mr. Roberts, of Bristol, and sermon by the Rev. R. Hall, M.A. of Leicester, from Luke, xviii. 1.

Thursday morning, at seven, the Rev. T. Williams, of Salem, prayed: and the Rev. H. Davies, senior, of Langloffan, preached in Welsh, from Numb. xiv. 21.—At ten, the Rev. J. Morgans, of Newcastle Emlyn, prayed; the Rev. C. Evans, of Anglesea, preached in Welsh; and the Rev. T. Roberts, of Bristol, in English; from Dan. ii. 25, and Luke, ix. 30, 31.—At three, the Rev. J. James, of Aberystwyth, prayed; the Rev. B. Davies, of Haverfordwest, preached in English; and the Rev. D. Saunders, of Merthyr Tydvil, in Welsh; from Rom. xiii. 11, and Rom. v. 10.—At seven in the evening, the Rev. J. Jones prayed, and the Rev. R. Hall, M.A. preached in English, from Isa. ix. 4.—At the same time, the service was conducted, in the Welsh language, at another place of worship; where the Rev. T. Morris, of Penrhiwgoch, prayed; the Rev. J. Evans, of Penygarn, and the Rev. J. Watkins, of Caermarthen, preached, from Heb. ii. 3, 4, and Rom. xii. 11.—All the services were concluded with praise and prayer. The ministers engaged seemed to enjoy much of the Divine presence, and the audience, in general, were much affected. We trust, that this first Baptist Missionary Meeting in the principality, will prove a real blessing, not only to India, but to our churches at home.

At a meeting of Ministers and a few Members, Deputies from the three Welsh Associations, held at seven in the morning, and adjourned to three in the afternoon, at the Baptist Meeting-house, on Wednesday, July

10, 1815, *the Rev. Dr. Ryland in the chair, the following Resolutions were proposed and carried:—*

Resolved, 1, That it appears desirable to this meeting, that every exertion should be made, thoughout the principality of Wales, to assist in the propagation of the gospel in India, in Ireland, and in the darker places of our own country.

2. That, in order to the accomplishment of this object, the principality should be divided into six districts, *viz.* two in each association; that an annual meeting be held in each of these districts, and that one minister from each district in South Wales, be appointed to preach at each of those annual meetings: and, that as many as can attend, do assist the brethren in North Wales.

3. That it is highly desirable, that each minister, throughout Wales, should endeavour to get as many annual subscribers as he can, towards the support of this society; and that an annual subscriber of 10*s.* 6*d.* shall be considered as a member of the Welsh Baptist Missionary Society in each district; and every contributor of five guineas at once, shall be considered as a member for life.

4. That a committee, to manage the concerns of this society, and the time and places for holding the next missionary meetings, in each district, be fixed upon at the next public meetings of ministers in each association in Wales.

5. That the cordial thanks of this meeting be presented to the Rev. Mess. Kemp, Luke, Davies, and their congregations, for the use of their respective places of worship, and liberal contributions in furtherance of the designs of this meeting.

6. That the grateful acknowledgments of this meeting be presented to the Rev. Dr. Ryland, and the Rev. Messrs. Hall and Roberts, for their ready attendance, and most able assistance, on the present occasion.

7. That the Rev. J. Harries, of Swansea, be requested to draw up a short address to the Baptist churches, and other friends to missionary exertions, in favour of the object of the above resolutions; the same to be printed both in the Welsh and English languages, and sent to all the churches in Wales.

J. Ryland, D.D. Chairman.
T. Walters, Treasurer.
J. Harries, Secretary.

We understand, that, since the meeting, the money collected—(£272. 2*s.* 11*d.*)—has been divided between the Baptist Mission, the Baptist Irish Society, and the Fund for the Support of Itinerants in the English parts of South Wales.

YORKSHIRE ITINERANT SOCIETY.

On Wednesday, October 18th, 1815, the half-yearly meeting of the Yorkshire and Lancashire Baptist Itinerant Society, was held at *Farsley*, near Leeds.

Mr. Mann, of Shipley, began by prayer. Mr. Hargraves, of Ogden, preached from Acts, viii. 4. *Therefore they that were scattered abroad, went every where preaching the word.* Mr. Hyde, of Saladine-nook, preached from Matt. vi. 10. *Thy kingdom come.* Mr. Holdroyd, of Wainsgate, concluded in prayer. Met again in the afternoon. Mr. Scarlett, of Gildersome, prayed. Mr. Steadman, of Bradford, preached from Mark, xvi. 20. *And they went forth and preached every where, the Lord working with them.* Mr. Edwards, of Accrington, concluded in prayer.

Mr. Steadman, being called to the chair, introduced the business by stating the nature and importance of itinerant exertions.

The secretary was then called upon to report the operations of the society during the last year, from which, it appeared, that the society aids the regular preaching of the gospel on Lord's days, at eight different stations, besides occasional preaching on week days, at upwards of twenty places. During the last six months, about forty persons have been baptized on a profession of their faith, and two new churches formed, which, it is hoped, are the first-fruits of an abundant harvest.

The following resolutions were then unanimously passed:

1. That the success of the society

not only calls for the liveliest gratitude of its friends, but affords the greatest encouragement to persevere and enlarge the sphere of their operations.

2. That, in proportion as exertions are made to propagate the gospel at home, we may expect assistance will be afforded in sending it abroad.

3. That the increased expenditure, and opening propects of the society, loudly call for the renewed exertions of its friends to support its funds.

4. That the causes at Oldham and Staley-bridge, be taken under the patronage of this society.

5. The next half-yearly meeting to be held in Easter-week, at Bacup, in Lancashire.

J. EDWARDS, Secretary.

ASSOCIATIONS.

WELSH WESTERN BAPTIST ASSOCIATION.

MET on Tuesday afternoon, June 13, at two o'clock. Prayer, by Mr. D. Jones. Letters from the churches were read, wherein we found, that they are at peace and unity among themselves; and that there is an addition to all, except three of them: and more flattering signs of prosperity, than has been for several years back. The voice of gladness is, in general, in the churches; and the Lord seems to comfort Zion, and to "give unto her beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and that her winter season is passed away—storms have subsided—therefore we hope to see the time of the singing of birds before long.

Mr. John Morgan has been set apart to the pastoral office at Newcastle-Emlyn, and others exercise their gifts in several churches. Mr. David Evans, Ffynnon-Henry, prayed; Mr. John James, Fishgard, preached, from Isa. xlii. 22; and Mr. J. James, Aberystwith, from John, ix. 4, and concluded in prayer.

Wednesday morning, at seven o'clock, prayer by Mr. D. Griffith. Mr. T. Jones, Rhydwylim, preached, from 2 Thess ii. 14; and Mr. Robert Edwards, Flintshire, from James, i. 18, and concluded in prayer.

At ten o'clock, prayer by Mr. Owen Williams; and Mess. T. Thomas, John Herring, and J. Harries, preached, from Eph. iii. 14, 15; Isa. xxxi. 5; and Ps. lxxii. 16.

Met at two o'clock; prayer by Mr. T. Symmonds; and Mess. John and C. Evans preached from 1 Cor. xv. 25; and 2 Peter, ii. 22.

At six o'clock, Mr. J. P. Davies prayed, and Mess. John Roberts and D. Saunders preached, from Mark, x. 6, 7, and Isa. xlix. 15, 16. concluding the work of the day in prayer. We had sufficient reason to conclude, that the great "Master of assemblies" made his face to shine upon us.

Met on Thursday morning, at eight o'clock. Prayer by Mr. Z. Thomas. The following particulars being considered, service was concluded by Mr. Morgan Evans.

The circular letter was read by Mr. Thomas Morris, and it was agreed it should be printed.

Agreed, that the churches at Saron, Llandebie parish, Caermarthenshire, Cwmllwyd, Montgomeryshire, and Likesomegreen, Flintshire, should collect, for liquidating the debt incurred in erecting the above places of worship.

Agreed, that the half-yearly association be held at Drefach, on the 17th and 18th of October next; to begin at two o'clock. Tuesday, Mess. J. James and R. Edwards to preach; and, Wednesday, Mess. J. P. Davies, H. Davies, J. Harries, and Thomas Jones, to preach.

That the Annual Association, next year, be held at Fishgard, the second Tuesday, Wednesday, and Thursday, of June; when it will be expected, that Mess. Thomas Morris and David Evans will preach; and, Wednesday, Mess. D. Saunders and F. Heiley to preach.

The churches are desired to keep a meeting of humiliation before the Lord, and thanksgiving to him for his favourable signs of mercy to his churches, Wednesday three weeks after the association.

Signed by the moderator,
TIMOTHY THOMAS.

Baptized - 479	Excluded - 149
Restored - 106	Died - - 91
Increase - 345.	

HANTS AND WILTS.

A meeting of this Association was held at Broughton, on Wednesday, the 20th of September. Mr. Saffrey preached in the morning, subject, "Meetness for heaven," from Col. i. 12. Mr. Welch, of Newbury, in the afternoon, subject, "The Ascension of Christ," from Acts, i. 9, 10, 11. Mr. Giles, of Lymington, preached from Rev. vii. 9, 10. The devotional services were conducted by Messrs. Saunders, Clare, Yarnold, Owers, Millard, and others.

Mr. Tilly, of Forton, preached, on Tuesday evening, from 1 Cor. i. 18. Collections were made in aid of the Baptist mission and village preaching.

The next meeting is appointed to be held at Ebenezer Chapel, Portsea, in the Easter week, 1816. Messrs. Saffrey, Bulgin, and Russel, are expected to preach.

BUCKS AND HERTS.

The Bucks and Herts Baptist Association met at Great Missenden, May 24.

Introductory meeting at seven in the morning; prayer by Messrs. Tyler and Tomlin.

Half-past ten, sermons by Mr. Tyler, from Rom. v. 8, 9, and by Mr. Groser, senior, from Luke, ix. 28—36. Prayer by Messrs. Carter and Lewis.

Half past two, met for business. Mr. Hunt was chosen moderator, and Mr. Tomlin secretary. Letters from the churches were read. Mr. Groser, senior, was appointed messenger to the Union Meeting in London. Messrs. Hester and Collet prayed.

At six, sermon by Mr. Anderson, of Chalfont, (Independent,) from 1 John, ii. 2. Prayers by Messrs. Groser, junior, and Godwin.

State of the Eleven Churches.

Increase.		Decrease.	
By baptism, - -	90	By dismission	3
By letter - -	4	By exclusion	11
By restoration -	2	By death -	10
	96		24
Clear increase - -	72		

Next Association to be at Haddenham, on the fourth Wednesday in May, 1816. Messrs. Dolling, of Penn, and Hinton, of Oxford, are expected to preach. In case of failure, Messrs. Dossett and Hunt.

*** *Put up at the White Hart.*

Minutes of the Baptist Association for Ireland, held at Cork, on Friday, May 12, 1815, and following days.

(Continued from page 438.)

State of the church at Rahue taken into consideration. Having no stated minister, brother M'Carthy (appointed, by the Baptist Society for Ireland, to itinerate through the country) has been in the habit of preaching, and occasionally administering the ordinance of the Lord's supper, to that church; this has been considered, by some respectable members, as irregular, as brother M'Carthy had not been ordained pastor of that church. It was proposed to take this matter more fully into consideration to-morrow; and the meeting for business adjourned to ten o'clock on that day.

On Friday evening, seven o'clock, a meeting was held for worship. Brother M'Carthy preached, from Isaiah, lxii. 1; and, at seven o'clock on Saturday morning, a meeting for prayer.

Saturday, May 13, the ministers, &c. met at ten o'clock.

A letter was produced, from a few Christian friends in the town of Thurles, in Tipperary, expressing a fervent desire, that they may be received, as a church, into connection with us; that they have received comfort and edification under the preaching of brother M'Carthy; and express a hope, that more missionary labours may be bestowed on this country, which seem to promise abundant success.

It was then proposed, and fully agreed to, that this little society of Christians be received into connection with our churches, and that (as the present meeting of ministers seems peculiarly favourable) brother M'Carthy be ordained pastor of that church: thus, being regularly authorized to administer the Lord's supper to any church, it is thought his labours may be more extensively useful and acceptable.

It was then proposed, and agreed to, that a letter be immediately written, to inform the friends at Thurles of our determination respecting them; and requesting they would (if possible) send a messenger to represent them at the ordination. Brother Hassel retired to prepare a letter, which, being read, was approved.

It was resolved unanimously, that each

minister, in the Baptist connection in Ireland, shall require, of every head of a family in his church, an answer to this important question:—"Are you in the daily habit of assembling your family for the purpose of social worship?" and that no person shall be admitted to the table of the Lord, who cannot give to this question a satisfactory answer.

It was resolved, that no person shall be continued a member of any of our churches, who is in the habit of frequenting theatres, horse-races, or other ungodly meetings; or whose conformity to the present world, is inconsistent with the Christian character.

It was proposed, that the foregoing resolutions be attached to the general letter; and it is recommended to the several ministers, that these resolutions be read to their churches, at least four times in the year.

Adjourned to eleven o'clock, on Monday, for business.

Assembled, for public worship, at half past eleven o'clock, Sabbath-day morning. brother Clark, of Waterford, preached.

Assembled, for public worship, at five o'clock in the afternoon. Brother Hassel preached, from Heb. iii. 10—"Therefore I was grieved," &c. After which, the ordinance of the Lord's supper was administered by brother Richards. Brother Hamilton was, at this time, received into the church of Cork.

Monday, May 15, the ministers, &c. met at eleven o'clock. Brother Palmer, of Shrewsbury, (appointed, by the Baptist Missionary Society of London, to inquire into the state of religion in this kingdom, and to make collections in aid of the East-India and Irish missions) was introduced to the Association.

A letter, from several members of the church in Cork, was read, expressing a desire, that the associated ministers, &c. would give their advice, as to the best means of reviving the cause of religion in this church.

This subject having been taken into consideration, it was resolved, that we recommend a zealous and active assistant to the present pastor, as the most probable means of accomplishing so desirable an object, as the growth and prosperity of the Redeemer's kingdom, in this church, city, and neighbourhood.

It was resolved, that, in order to provide for such an assistant, a subscription be entered into; and that application be made to our brethren in London, Dublin, and elsewhere, for pecuniary aid.

Resolved, that the income enjoyed by the present pastor, shall be continued to him, without any deduction whatever.

Resolved, that the following persons, brothers Casey, S. C, Austen, Eben. Osborne, J. Young, and Geo. Young, be appointed a committee, for carrying these resolutions fully into effect.

Brother Richards having been requested to prepare the general letter, the meeting for business adjourned to Tuesday.

On Monday evening, seven o'clock, a public meeting was held for worship. Brother Hamilton preached, from 1 Tim. i. 11.

Tuesday, May 16, several of the ministers, &c. being engaged in making collections for the Baptist missions, &c. there was no meeting for business till after the evening service, which began at seven o'clock. Brother Palmer preached, from Psalm lxviii. 18. The general letter was then read, and highly approved of; and it was agreed to have 500 copies printed, with the minutes.

It was proposed, by brother Palmer, that, as brother Hamilton, of Youghall, appears possessed of such qualifications as may render him an acceptable assistant to the pastor of the church here, he be employed, for six months, to preach in Cork, and, occasionally, in the adjacent towns.

The matter was then proposed to brother Hamilton, who, after taking sufficient time to consult his friends, has consented, and entered on his labours accordingly.

Wednesday, May 17, assembled for public worship, and the ordination of brother M'Carthy, at eleven o'clock.

Brother Palmer addressed the audience, on the scriptural practice of setting apart persons more immediately for the service of God; then asked brother M'Carthy such questions as seemed necessary; who gave a satisfactory evidence of his conversion to Christ, his confession of faith, and expressed a wish to be more extensively employed as a preacher of the gospel. Prayer was offered up by brother Hassell, with the imposition of hands of the ministers present; after which, brother West addressed him from 2 Tim. ii. 15—"Study to shew thyself approved," &c.

Assembled, for public worship, at seven o'clock in the evening. Brother M'Carthy preached, from 1 Cor. xiii. 13.

The Independent church, meeting for worship in Cork-street, permitted a public collection to be made at their place of worship, for the mission in India.

NEW MEETINGS OPENED.

WAINSGATE.

On September 7, 1815, the Baptist Chapel at Wainsgate, which had been rebuilt, was opened. In the morning, Mr. Mann, of Shipley, introduced the services

by reading the scriptures and prayer. Our venerable father Fawcett, of Hebden Bridge, preached from Matt. xxviii. 20. Mr. Saffery, of Salisbury, followed from Micah, iv. 1—5, and concluded with prayer. In the afternoon, Mr. Milnes, of Steeplane, began divine worship with prayer. Mr. Mann preached from Psalm lxxxix. 15, 16, and Mr. Steadman followed from Gal. iii. 19, and concluded the delightful services of the day with prayer.

The church at Wainsgate was formed, in 1750, under the pastoral labours of the highly venerable and pious Mr. Richard Smith. After his decease, Dr. Fawcett laboured here till 1777, when he, with a large body of the people, removed to Hebden Bridge. Of late, the interest he left has languished, and been very low. In 1810, their worthy pastor, Mr. Mark Holdroyd was settled among them. Under his labours, they have gone on well. The old chapel, however, had so fallen into decay, that its rebuilding became an object of absolute necessity. It ought to be mentioned, to the honour of the very poor people there, and as a pattern to other churches, that by small contributions and persevering efforts from time to time, they have raised at home 224*l.* and have brought the debt to about 120*l.* The place will seat nearly 300. An honourable testimony, to their frugality and diligence, was uniformly borne by the ministers present, with a devout wish that all, so circumstanced, would "go and do likewise." It is apprehended that the Christian friends in the neighbourhood around will readily afford them all due assistance.

SOUTHSEA COMMON.

We recorded, in a former volume of our work, that a meeting-house had been erected on Southsea Common, near Portsmouth. We are happy to be informed, that, through a divine blessing attending the labours of Messrs. Headden and Clay, the ministers of the church, that it has been found necessary to rebuild it on a much larger scale. It was opened on Wednesday, September 13, when Mr. Saunders, of Frome, preached from Rom. v. 10; and Mr. Giles, of Lymington, from Exodus, xxxiii. 15. Prayer by Messrs. Miall, Owers, Kingsford, Young, and Tilly. A collection was made towards the expense of the building, which amounted to £55.

TAUNTON, SOMERSET.

On Wednesday, Sept. 20, a plain, neat, and commodious chapel, was opened in this town, for the accommodation of the newly-formed Baptist church there. Mr. Cherry, of Wellington, preached on the occasion, in the morning, from Eph. ii. 2. Mess. Horsey, O. Smith, and Viney, engaged in prayer.

ORDINATIONS.

TAUNTON.

Sept. 20, 1815, in the afternoon, Mr. Richard Horsey was set apart to the pastoral office. Mr. Tyso commenced the service with reading and prayer; Mr. Nicholson, of Kingsbridge, described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Cherry offered the ordination prayer, which was accompanied with imposition of hands; Dr. Ryland gave an affectionate charge, from Heb. xiii. 17; Mr. Toms, of Chard, concluded. In the evening, Mr. Kilpin, of Exeter, addressed the church from Ezek. xxxvi. 34, 37; Mr. Humphrey prayed before the sermon, and Dr. Ryland concluded.

The services of the day were highly interesting, and well attended.

Collections were made at the close of each service, which amounted to £26. 13*s.* 3*d.*

Dr. Ryland preached at the Old Room, on the preceding evening, from Acts, xiv. 22. Mr. Shoveller began in prayer, and Mr. Price, of Yeovil, concluded.

Thus we have a new standard of the gospel erected in this large and populous town; chiefly through a divine blessing attending the labours of Mr. Horsey, who has been for many years a deacon of the church at Wellington; and the prospects of future usefulness are very encouraging. The church was formed in October, 1814, of ten persons, who received their dismission from the church at Wellington, whose pastor (the Rev. Mr. Cherry) assisted therein; since which, seven persons have been received by baptism, and two by dismission from other churches. The chapel is vested in the hands of trustees; its dimensions are 50 by 36 feet in the clear: it unites economy with neatness, and meets with general approbation.

The expense of it is one thousand pounds; two hundred of which they have raised amongst themselves, and for the

remaining sum they are under the necessity of applying to the benevolence of the friends of religion: to do which, they are the more encouraged by the pleasing prospect which continues to present itself for the promotion of the cause of Christ.

CLOUGHFOLD, LANCASHIRE.

On Wednesday, May the 10th, 1815, Mr. Robert Heyworth (from the church at Goodshaw,) was ordained pastor of the Baptist church at Cloughfold, Lancashire. Mr. Maden, of Haslingden, introduced the service by reading and prayer; Mr. Pilling, of Goodshaw, stated the nature of a gospel church, received the confession of faith, prayed, and gave the charge from 2 Tim. iv. 2. Mr. Edwards, of Accrington, preached to the people from 1 Thess. v. 13. and concluded in prayer.

KETTERING.

On the 8th of November, 1815, the Rev. John Hall, was set apart to the pastoral office, over the Baptist Church at Kettering, Northamptonshire. Mr. Blundell of Northampton, began with prayer. Mr. Hatton gave an account of a Christian Church, and asked the questions. Mr. Toller offered the ordination prayer. Mr. Robert Hall, gave the charge. Mr. Jarman, of Nottingham, addressed the congregation; and Mr. Mack, of Clipstone, concluded. In the evening, Mr. John Edmonds prayed, Mr Hillyard of Bedford preached; and Mr. Thomas Thomas, of Peckham, concluded.

BAPTIST IRISH SOCIETY.

Mr. Samuel Rogers, a student at Stepney Academy, being engaged by the Baptist Irish Society, to visit Portarlington for six months, a prayer-meeting was held, on his account, on Tuesday evening, Oct. 31, at Prescott-street meeting house, Goodman's-fields. On this occasion, Mess. Thomas Thomas, Timothy Thomas, and Griffin, engaged in prayer. Mr. Newman gave Mr. Rogers an affectionate charge, founded upon Psalm lxxi. 16; and the secretary, Mr. Ivimey, read a letter of instructions, addressed to Mr. Rogers, by the committee.

URGENT CASE.

We mentioned the case of the Baptist meeting-house at Street, near Glastonbury, in our number for Sept. The pastor, Mr Burnett, maintains himself, and walks eleven miles to preach, three times a-day. He must be ruined, if he leave his business to collect the money, and the builders now threaten to arrest him for the debt. The place was built remarkably cheap, but the people are very poor. Much good has been done, and the prospect is very promising. The distress of the congregation is very great, and can only be relieved by the liberal assistance of the friends of the cause of the Lord Jesus.

Dr. Ryland says, in a letter to the editor, "*Mr. Burnett will be ruined himself, and the cause at Glastonbury be ruined also, if he cannot have some speedy assistance.*"

Those that are able and willing to shew their compassion, are requested to transmit their contribution to the Rev. Dr. Ryland, of Bristol, the Rev Mr. Porter, of Bath, or to the Editors of the Magazine, at Messrs. Button, booksellers, Paternoster-row.

PERSECUTIONS IN FRANCE.

A meeting of the *General Body of Protestant Dissenting Ministers of the three Denominations*, met at Dr. Williams's Library, on Tuesday the 21st of November, to consider the propriety of applying to his majesty's government, upon the subject of the cruel persecutions of the Protestants in the South of France. A deputation has been appointed, to wait on one of his majesty's secretaries of state, on this affecting and heart-rending subject.

A meeting was also held, on the same subject, on the same day, by the *Protestant Society for the Protection of Religious Liberty*. The spirited resolutions of this meeting, were sent too late to be introduced into the body of this Work; we must, therefore, reluctantly, refer our readers to the cover.

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END OF THE SEVENTH VOLUME.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.